



AUGUST 12/19, 1971 — Nos. 1016/1017
26th YEAR OF PUBLICATION

Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

Confessions of a Bible Critic ... turned Evangelical

I am not seeking publicity. Nor am I writing to attack liberal theology or liberal theologians. But I want to tell the story of one who was thoroughly indoctrinated with liberalism in college and seminary and who gave it a thorough trial in the ministry.

I want to tell why I found it necessary to unlearn a number of things I had learned and of the change which has taken place in my own thinking and outlook.

I was raised in a godly, middle-class Christian home. We attended church regularly and my father was an officer in the church. My mother was a godly woman and my three sisters and one brother learned to respect the Bible and the church and the Christian home. We came to believe that life had its true center in these things.

I attended a church-related college, one with a long and distinguished academic history. My introduction to a new concept of the Bible came the first week I was there. My professor was a relatively young man with an attractive personality and a teaching technique which kept his students awake and interested.

In one of his first classes he casually remarked that it was an unhealthy attitude to accept statements just because we were told they were true. He showed how each of us would be expected to examine all of the facts and then arrive at our own conclusions. This made our work a real adventure and it was only a short time before we were prepared to question any and everything. It was only in later years that I realized how completely we were taken in. That course was not as objective as it pretended to be. Instead, it was "loaded" on one side, the liberal side. While we were told to think things through for ourselves I now see that the old accepted formulas — even the very basic truths of Christianity itself — were held up to question, and at times to actual ridicule.

But it was all wonderfully stimulating and I was completely captivated. By the end of that year I had passed on from the confusion experienced at the beginning of the course; I was now completely unshackled and my mind was free to believe or reject. That I was actually rejecting more

and believing less did not occur to me. I was becoming a thinker. Some of the students demurred, one or two even challenged some of the statements and conclusions we were led to accept. But they were discredited by the rest of us. I remember the first time we openly ridiculed one boy who said he still believed the Bible literally although he could not explain some of the "discrepancies" we argued about so glibly.

There was another professor who greatly attracted me although he was obviously in the minority on the faculty. I liked him because he was a man of gentle grace and of Christian love. But he was conservative and in those days I had come to have little use for conservatives. As I look back on it now I remember that there was an uneasiness within me whenever we were in conversation.

By the beginning of my fourth year in college I had decided to become a minister. We had been challenged on a number of occasions with the need for young men with a vision and told of the great influence we could have to make the work better. Several successful pastors spoke in chapel that last year and I was greatly impressed with their awareness of world conditions and of their sureness in their profession.

What seminary to attend? That was easily solved as the graduates of my college usually went either to our denominational seminary only a hundred miles away, or to a large and increasingly popular seminary in another state where an entirely new and progressive curriculum was being developed. I chose the latter because I believed it offered a broader education in the field of theology and other subjects so important to the modern minister.

My years in seminary were stimulating. I was no longer conscious of breaking with past traditions, I was such a part of the new. My professors were brilliant men, some better teachers than others, but all "progressive" in outlook. We knew by now that the inerrancy of the Bible was a myth. We took the Bible as we took the other truth — with critical eye trained to separate the wheat from the chaff. We called it the "NEW THEOLOGY".

New conditions in the world, the beginning of tensions following World War II, the need for a new social consciousness and all of the political and economic problems at home and abroad came under our review. For the first time I saw the need to preach man's social plight as a part of the Christian message. World conditions during those reconstruction years made the task seem so much more imperative.

After graduation I took a parish in a midwestern state where I thought I had found a real challenge. Most of the members were conservative. It was not long before several spoke to me about my preaching. As I think back now I realize that many of those dear saints were far more concerned about local social problems than I was. But they wanted me to preach a gospel that I firmly believed to be old-fashioned. I, in turn, thought they were evading their Christian responsibility.

I stayed there for three years and then accepted a call to a church of over 700 members in a small and bustling city. Here I found other ministers as concerned as I about Practical Christianity and I plunged into civic activities. Together the ministers of the city were successful in effecting some needed changes in community life. We were especially interested in the "plight" of the workman.

One night, at the supper table after the children had scattered for study, I mentioned to my wife that the next day I was joining in the picketing of a struck factory across the river, a strike which had been going on for over two months.

When she asked, "Why?" I hurried to explain that I wanted to show my sympathy for the workmen and also to sense their tensions and frustrations better.

We had not talked to each other very much about my ministry. Now I was surprised when my wife replied: "That is fine, if it will help you to win some of them to Christ. But, have you also talked with the management of the factory? Have they any tensions and frustrations too? Are you trying also to win them to Christ?"

With considerable feeling we launched into an argument over the gospel and righteousness. I

passionately wanted the whole world (or so I thought) to experience the better life, and it was to this end that I wanted the influence of the church felt in the community.

But my wife kept asking: "What are you doing to win people to Christ? Aside from young people who have come into the church through the church school, how many others have made a profession of faith during the past year?" She had never talked like that before.

With considerable irritation I changed the subject. But that night I had difficulty sleeping. I was peeved with my wife but I could not get away from her question, "Have you really won anyone to Christ?" Not only could I not remember the name of a single person that I could actually say I had won to Christ — as the night wore I knew that I had been giving my life to a ministry in which Christ, as a person, actually figured very little.

I tried to think how I would go about talking to someone about Christ (more to convince myself that religion from any viewpoint other than the social was irrelevant), and for the first time I found myself thinking a jumble of confusion. The technique of personal soul winning had not been a part of my training in the seminary and I had thought I had put "fundamentalism" out of my life long before.

As I lay there thinking, somewhere along the line I began to pray. I asked God, if I had been emphasizing the wrong things to make me realize it. I may have dozed off but suddenly there came to my mind the question of the Philippian jailer: "Sir, what must I do to be saved?" — and I was wide awake.

I began to tremble, not from fear but from the shock and joy of a great discovery. I cannot describe the sensation but it was as though the meaning of Paul's reply came alive to me for the very first time: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Right then I knew that I had not been preaching the gospel as God wanted me to preach it. I found myself out of the bed and on my knees.

It would be simple to say that the next morning I embarked upon an entirely new direction. It wasn't as simple as that. But for the first time I realized that my wife knew Christ as I had never known Him (or as I had forgotten that I had known Him) and that she

had watched and prayed silently as I went on in my stubborn pride, determined to reform the whole world while despising the thought of saving souls.

My sermon that next Sunday was on the story of the Philippian jailer. I tried to tell my congregation what had happened to me, but it was hard and I am sure the whole thing went over the heads of most of them.

The adjustments which followed were both humiliating and glorious. The Bible, to my amazement, became an entirely new book to me. I now found that wonderful things seemed to pop out at me from its pages. For the first time I really enjoyed reading it and I developed an avid hunger to understand it.

The transformation in me began to be communicated to my congregation. Attendance at the services increased. It seemed that almost every Sunday someone came to be received into the church, a large proportion by profession of faith. I preached my first sermon on hell, and without embarrassment. I gave my first invitation and was most surprised when I wasn't surprised when someone came forward. I found joy in talking about Jesus Christ to people and my heart leaped when someone told me that he had decided to take Him as his Savior.

One of my ministerial colleagues of another denomination came to ask me what had happened. I tried to explain that I had "found" my ministry for the very first time — that I felt like the prodigal must have felt at home after being away. To my amazement he asked me to pray for him. Later very much of what had happened to me happened to him also.

Three years have passed since all this happened. These have been glorious years. I most emphatically reject the contention I hear that preaching Jesus Christ and Him crucified for the saving of souls is to reject the need to serve Christ in the world. I believe I am serving Him more practically in the world than I was before. My church supports a rescue mission in a deteriorating part of the city and we have helped hundreds of individual people and families — not only with food and clothing and shelter, but with the Bread of Life.

Yes I suppose you might say that I am a liberal-turned-conservative. I prefer to say that I am just another sinner saved by grace.

— By permission of
"Herald Evangelist",
Feb. 1970.

83 Photos Document Russian Christians Suffering

Glendale, Calif. (EP) — A collection of 83 glossy photographs sent from Russia document in detailed fashion what Rev. Richard Wurmbrand calls "organized persecution of Evangelical Baptist Christians" in the Soviet Union.

The Rev. Mr. Wurmbrand says some of the pictures show prayer houses which have been recently desecrated and confiscated by Communist authorities. Others show churches demolished by bulldozers, furniture destroyed with axes, and believers marching in long lines to protest.

By virtue of article 142 of the Soviet Penal Code, the Soviet State has the right to deprive parents of their parental rights and to take away their children if they receive a religious education. Such children, Mr. Wurmbrand reports, appear in the photographs.

The director of "Jesus to the Communist World, Inc.," which is headquartered here, added that the authenticity of the photographs is verified by the Soviet press itself.

Dr. Henry Urges Evangelical Social Action to Stem Revolution

Grand Rapids, Mich. (EP) — The nineteenth book by evangelical theologian Carl F. H. Henry appears this month in a driving appeal for Bible-oriented Christians to thrust themselves deeply into the contemporary struggle for social justice.

Titled, "A Plea for Evangelical Demonstration," the slim 125-page work published by Baker Book House warns that evangelical youth will predictably enlist for social change under alien flags unless the evangelical community encourages them to loft a biblical banner for public justice.

Henry is editor-at-large of Christianity Today which declined to run the opening essay for which the book is named. It appeared instead in Christian Herald, another mass circulation magazine.

Henry has paced American evangelical interest in social ethics since the appearance in 1947 of his book, "The Uneasy Conscience of Modern Fundamentalism," a small volume that gained wide influence. Dr. Dirk Jellema, then professor at Case Institute of Technology, ten years later called Henry's work "the manifesto of neo-evangelicalism, if one single trust had to be picked." Later Henry wrote, "Christian Personal Ethics," and "Aspects of Christian Social Ethics," and he is currently editor-in-chief of "Baker's Dictionary of Christian Ethics" which has enlisted leading evangelical scholars globally in a major cooperative effort to appear in 1973.

The latest volume includes a critique of the theology of revolution, but warns that revolution is probably inevitable if evangelicals do not wrestle the status quo on superior principles.

Henry considers "A Plea for Evangelical Demonstration" no less a turning-thrust than "The Uneasy Conscience of Modern Fundamentalism." Soon to be in the Near East as program chairman of the Jerusalem Conference on Biblical Prophecy scheduled June 15-18, he says: "The hope of the Lord's return gives every reason for us, like the apostles, not to relax but to revive the plea for personal resources for new life on earth and in the unending age to come."



FIVE GRADE 13 STUDENTS from Weston, Ont. are up to their ears in work and loving it. In February, George Zancola, Steve Bolton, George Oldreive, Roger West and Paul Favaro, started planning to beat the summer job shortage. They borrowed five acres, invested \$200

and worked up to 12 hours a day. Now they will harvest at least 10,000 tomatoes and an A-1 crop of corn, cucumbers, melons and beans. They avoided spraying so that their produce would appeal to health stores.

Church Announcements

CHR. REF. CHURCH

Called

to Owen Sound, Ont., Rev. P. M. Jonker of Brampton, Ont.
to Stratford, Ont., Rev. A. H. Venema of Manhattan, Mont.
to Drayton, Ont. and Cephas, Peterborough, Ont., Rev. D. C. Los of Jarvis, Ont.

Accepted

as professor of Old Testament at the Reformed Theological College, Geelong, Vic., (Australia), Prof. Dr. S. Woudstra of Calvin Seminary, Grand Rapids, Mich.
to Iron Springs, Alta., Cand. Homer G. Samplius of Grand Rapids, Mich., who declined Houston, B.C.

CAN. REF. CHURCHES

Called

to Neerlandia, Alta., Mr. C. Van Dam.
to London/Watford, Ont., Mr. W. Huizinga.
to Lincoln, Ont., Mr. W. Huizinga.

The Consistory of the Chr. Ref. Church in Exeter, Ont. invites

MINISTERS OR CANDIDATES

willing to serve in our congregation. Those interested please contact our clerk: Peter Visscher, R.R. 1, Hay, P.O., Ontario. Tel. 519-237-3411.

A GOOD IDEA FOR LABOUR DAY WEEKEND!

Dear Bill,

Just a short letter to let you share an exciting experience I just had. I want you to know about this, so that you can enjoy this too.

I went to Lakewood last weekend. Oh, I forgot. You probably don't know this yet, what that is I mean, Lakewood. Among us it is already one of those terms which you don't have to explain. It is Lakewood Christian Conference Grounds. It has just opened this year, so I guess you people have not heard about it yet, for after all it is not in your part of the country. But man, it really is something. Of course, it is somewhat primitive yet. You do not find all the facilities there which you find elsewhere. Perhaps that is even one of its attractions. For you feel really out of it there. Relaxed. No pressure. And it is big. So big that you can get entirely away from people if you want to. But then it is not so big either that if you want to be with people that you have to go very far in order to do that. Fellowship is very easily established since most people that come there are Christians. And that is won-

derful. For then you don't have to talk about the weather all the time. But you can talk to one another about the things that count.

Well, one thing I know for sure, and that is that I learned quite a bit there. For we came to be talking about our work, you see, the man I meet is a mechanic too. And he had quite a few insights about that question about which you and I have talked so often, how to be a christian in your work, or rather how we in our work can bring about the Kingdom. I guess this idea that we have to do this as a community is not just a hobby-horse of yours.

The beach is very good there. There was not too much to do yet in the camp itself, you pretty well had to amuse yourself. But apparently there are programs in the planning for next year. Well, after all, you cannot expect everything to be going at once.

There was a worship service on Sunday night. A very nice one. A lot of singing, audience participation, and even the opportunity to ask questions or to make remarks. Quite a few people made use of that. It is just in the open air. Not in a building or anything like that. And that makes worshipping a new experience nearly. Very informal, and above all, very joyful.

Well, that was just about all that I wanted to tell you. Oh, one thing yet. Have you got anything planned for Labour-day weekend? If not, why don't you come out there. We are planning to go. On Saturday there is a picnic planned with all kinds of activities for the kids, as well as for the grown-ups. There is to be a movie at night. On Sunday there will be a rally, with special music. I think Rev. Spoor is going to be there. So all in all, it looks quite promising. There will be an ad in Calvinist-Contact, including a map detail, so that you can find your way.

Well, old man, all the best, and the Lord's blessing.

Your friend,
Albert.

FROM THE BOOKSHELF

THE TRIPLE KNOWLEDGE: AN EXPOSITION OF THE HEIDELBERG CATECHISM

Vol. I, by Herman Hoeksema. Grand Rapids: Reformed Free Publishing Association, 190. Pp. 698. \$8.95.

"At one of the services each Lord's day, the minister shall ordinarily preach the Word as summarized in the Heidelberg Catechism, following its sequence." Such is the requirement of the Church Order of the Christian Reformed Church (Art. 54b). Other Reformed denominations demand the same. But for the preacher who is versed only in the English language, little help is available for fulfilling this requirement.

Because of the dearth of English commentaries on the Heidelberg Catechism, this exposition by the late Rev. Herman Hoeksema will be a welcome addition to many a library. The first of a planned three-volume reprint of Hoeksema's original ten-volume series on the Heidelberg Catechism (published between 1943 and 1956), the present volume contains the original volumes I, In the Midst of Death, II, God's Way Out, and III, The Death of the Son of God. The publisher is to be commended for an excellent job with few typographical errors.

The jacket states: "Rev. Herman Hoeksema, in his lifetime, was one of the greatest theologians among those who adhere to the Reformed faith. As a pastor he faithfully preached from the Heidelberg Catechism for almost fifty years." These lines might give rise to the expectation that all this experience will be reflected in an exposition that is practical and relevant. Unfortunately,

nately, one is bound to be disappointed on that score, for the exposition is strictly doctrinal, theoretical, with a minimal amount of leads on how to preach these doctrines in a relevant manner to the congregation here and now. Personally I missed the continuous emphasis of a man like B. Holwerda: "Wij moeten ook bij deze Zondag in het oog houden, dat we hier te doen hebben met de belijdenis der kerk, en niet met de wetenschappelijke verwerking daarvan door geleerden. We hebben hier wel dogma, doch geen dogmatiek. . . . Want een theorie, hoe schoon ook, en een systeem, hoe harmonisch ook, laten ons in de rauwe levenswerkelijkheid toch altijd onvruchtbaar. . . . Ik kan wel zonder een sluitend systeem leven, maar ik kan niet verder zonder waarachtige troost." (De Dingen Die Ons van God Geschenken Zijn, I, 183).

In addition, we should mention the extremely odd bits of exegesis we meet here and there. For example, on the basis of Mary's question in Luke 1:34, "How shall this be, seeing that I know not a man?" Hoeksema claims that "there was no man left in the royal line of the promise that could beget the promised Messiah" (p. 607). David's royal line "had ended in a virgin!" This supposition, in turn, leads to the view that Matthew 1 gives the genealogy not of Joseph but of Mary. Consequently, Matthew 1:16 "must mean that Jacob had no male children, that Mary was the only heir, and that, when Joseph married Mary he was received and inscribed legally in the registers of generations that ran from David over Jacob to the mother of Jesus" (p. 608). One thing leads to another, and all these contortions are necessary because of the assumption that "there is more implied in this question (of Mary) than what may appear on the surface" (p. 606) — a question which the R.S.V. translates simply as: "How can this be, since I have no husband?"

Our criticism, however, should not make us lose sight of the valuable material which Hoeksema gathered around every subject touched on in the Catechism. The English translation of the Catechism is checked against the original German. The doctrine under discussion is contrasted with past and present heresies (mainly past). Numerous other Creeds are brought to bear on the subject at hand. In this respect, The Triple Knowledge furnishes helpful insights. As such, this book can be a useful tool for teaching and preaching, particularly for those to whom the Dutch commentaries on the Heidelberg Catechism are inaccessible.

Sidney Greidanus.

DID YOU KNOW?

- Canada's lowest temperature ever, 81 degrees below zero, was officially recorded at Snag, Yukon on February 3, 1947.
- Canada's highest temperature, 113°F, was officially recorded at Midale and Yellow Grass, Saskatchewan, on July 5, 1937.
- Less snow falls in the Arctic than practically anywhere else in Canada.
- Canada has added two words to the weatherman's dictionary — chinook and blizzard.
- A desert is a place getting less than 10 inches of rain a year. Parts of British Columbia are desert by this definition.



SYNOD OF THE CHRISTIAN REFORMED CHURCH 1971

Delegates are seated on the platform of the Fine Arts Centre Building, Calvin College. At the right-hand-side-table are the Seminary Faculty Advisors. At the left-hand-side-table are the Representatives of Synodical Boards and Fraternal Delegates.

Congratulations

Zwartsluis 1926 Edmonton 1971

Op 11 augustus D.V. hopen wij met onze geliefde ouders en grootouders

HENDRIK KUIPERS

en
JOHANNA KUIPERS-SCHRAA
de dag te gedenken dat zij voor 45 jaar in het huwelijk zijn verbonden.

"Niet ons, o Heer, niet ons, Uw naam alleen zij om Uw trouw en goedertierenheid alle eer en roem gegeven." Ps. 115:1a

Dat de HERE hun nog lang moge sparen voor ons en elkaar is de hoop van hun dankbare kinderen en kleinkinderen.

Spruce Grove, Alberta:

Anne & Henk Heetebry

Edmonton, Alberta:

Alice & Allen Borst

Gerda & Gerrit Van Dyk

Spakenburg, Holland:

Diny & Peter Vinke

Edmonton, Alberta:

Gerry & Wilma Kuipers

10539 - 150 St.,
Edmonton, Alberta.

Honselersdijk 1931 Grimsby, Ont. 1971

On September 10, 1971, we hope to celebrate with our dear parents and grandparents

ERNEST TERMORSHUIZEN
and
MARIA TERMORSHUIZEN,
nee OVERGAAUW

their 40th wedding anniversary.

We thank the Lord for our parents and pray that He will continue to keep and bless them for each other and for us.

"For with them is the fountain of life: in thy light shall we see light." Psalm 36:9.

Gerry & Marguerite

Termorshuizen

Kim, Lori Lyn

Grimsby, Ont.

John & Edith Termorshuizen

Robert, Bruce, Janet,

Kenneth

Grimsby, Ont.

Arnold & Tini Termorshuizen

Irene, Marian, Sandra,

Ernest

St. Catharines, Ont.

Martin & Mary

Chris, Gery, Charlene

Grimsby, Ont.

Ernest & Wilma

Termorshuizen

Pamela

Grimsby, Ont.

Jake Termorshuizen

Caledonia, Ont.

Maryke & Casey Flokstra

Richard, Steven, Michael

Hamilton, Ont.

Nellie & Craig Norman

Tonya

Grimsby, Ont.

Open House will be held at the Beacon Motor Hotel, Beacon Boulevard, Vineland, Ont. from 8 p.m. to 10 p.m., Sept. 10, 1971. Friends are cordially invited.

R.R. 1, Grimsby, Ont.

On Saturday, July 31, 1971 we celebrated the 35th wedding anniversary with our parents and grandparents

ALBERT NIEBOER

and

ANNIGJE NIEBOER-

nee GRITER

We thank the Lord for our parents and pray that He will continue to keep and bless them for each other and for us.

Their thankful children:

Henry and Shirley Nieboer,

London, Ont.

Evert and Hilda Nieboer,

Sudbury, Ont.

Cora and Ralph Fledderus,

London, Ont.

Jane and Henry Brouwer,

Newcastle, Ont.

Ineke and John Bouwers,

Wellandport, Ont.

Lynn and Peter Dam,

Hamilton, Ont.

Wenda and George Gerrits,

Wellandport, Ont.

Harry and Sylvia

Albert

21 grandchildren.

Church Street,
Fenwick, Ont.

1921 — 1971

Zo de Here wil en zij leven, hopen onze lieve ouders en grootouders

C. H. A. VAN AMEYDE

to

T. E. VAN AMEYDE—

VAN DER BLOM

op 24 augustus a.s. hun 50-jarige echtvereniging te herdenken. Zij hebben elke dag voor ons gebeden en dankbaar bidden wij, dat God hen nog lang mag sparen.

"Wat de toekomst brengen moge, mij geleid des Heren hand, moedig sla ik dus de ogen naar het onbekende land."

Edmonton:

Hank Van Ameyde

Tini Van Ameyde—Boivin

Hubert en Kenneth

Haarlem:

Leo Van Ameyde

Babs Van Ameyde—Hagg

Kees en Henk

De Quackstraat 25 b,
Rotterdam - 21.

Langs deze weg willen wij allen hartelijk danken, die ons 50-jarig huwelijksfeest tot een onvergetelijke dag hebben gemaakt.

Bovenal dank aan God, die ons deze 50 jaar voor elkaar heeft gespaard.

Dank, dank nu allen God, Met blijde feestgezangen. Van Hem is 't heug'lijk lot. Het heil dat wij ontvangen. Hij zag in Christus ons Altijd genadig aan, En heeft ons dag aan dag Met goedheid overlaan.

Mr. & Mrs. H. Thalen Sr.

Blyth, Ont.

Mr. and Mrs. Peter Nienhuis, Hamilton, Ont. thank all their friends and relatives for making their 40th wedding anniversary an unforgettable day. Also a hearty thanks to all who sent their best wishes by way of a card.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

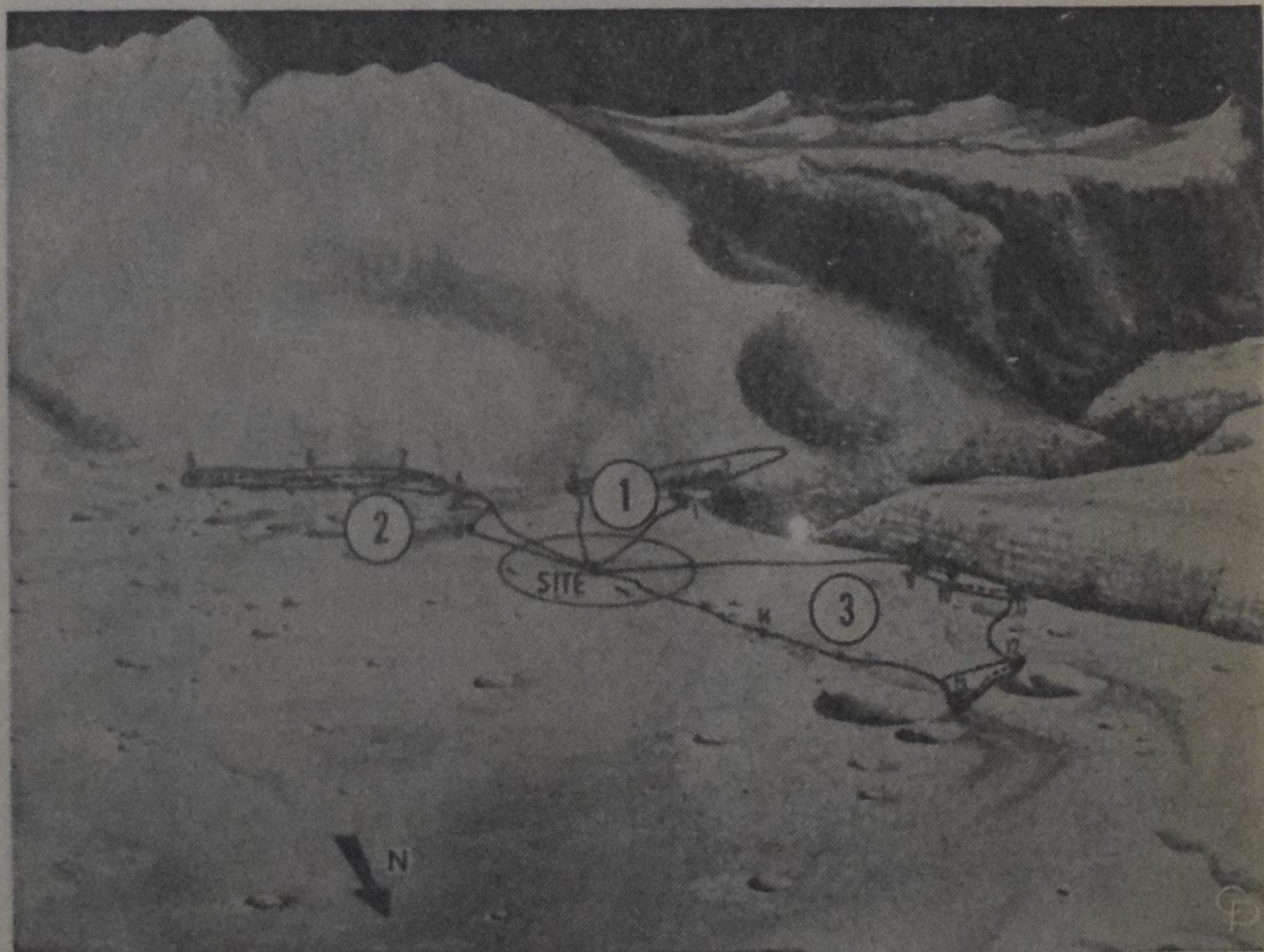
Editorial Council: Revs. J. Geuzbroek (president), J. Van Harmelen (secretary), Dr. R. Koolstra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.
Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. \$6.00	Can. \$11.50
United States	U.S. \$6.00	U.S. \$11.50
Other countries	Can. \$6.50	Can. \$12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.



APOLLO 15's LUNAR STATION STOPS

The "tours" the Apollo 15 Lunar Roving Vehicle made on the Moon are depicted in this drawing from "On the Moon with Apollo 15: A Guidebook to Hadley Rille and the Apenine Mountains," by Gene Simmons. The numbers represent station stops.

THE FUTURE IN THE EAST?

The decision, with which President Nixon shook the world, has met with various criticism, both religious and political. Was it justified to acknowledge a state where Christianity is so thoroughly stamped out and is it wise to bring a state visit to a country, while this country is apparently not inclined to any public concession either to America or to any Western country?

These and similar arguments may be very well defensible, but the decision of the Head of the United States of America to meet the leaders of Communist China focuses the attention on the problem in the far East: China. This is at least what some people prefer to call China: a problem. There is as much reason to call this country a promise. China and India, as a matter of fact the whole of Asia is on the threshold of becoming the leading powers of the next century.

We do well to realize that the Western world may have had its time. Not in this sense that we should poor-pity ourselves, because apparently we have had our time and the next century will belong to Asia, but because we in the Western world have a Christian heritage which we should share. No small thing, this. To share the Christian heritage does not mean that we have to transplant our Western way of living. That would not be sharing our CHRISTIAN heritage, that would only be the imposing of our Western culture upon Easterners. Sharing the Christian heritage will mean no less than to show that life finds its goal in Christ only and that life which is not dedicated to God is not worth living.

This may sound familiar in our ears but it does not in the ears of a Brahman, a Buddhist or a Confucianist.

In this issue we publish an article which we found in World Vision Magazine, under the title "The Pivot of World Missions?" by Dr. Lit-sen Chang. This article goes deep into the same subject and is relevant for our day, giving the changing perspectives on China. We would recommend the study of this article.

Dr. Chang's strong advice to reach the nations with the Christian message through centers of cultural, religious, social, and political significance is a valid one, which is more and more applied on the mission field. We have witnessed it in Mexico, where not the American missionary tries to reach the Mexicans, but where students from the villages are given a Christian training and then sent back to their villages. The social and cultural impact may be very small still, but the beginning has been made and will be enlarged. First, the individuals should be brought to Christ and then it should be shown to them what such a Christian life in our world means and envelops.

The thought that the future lies in Asia is not frightening but challenging. As Dr. Abraham Kuyper once said, "The problem of the world took its rise in Asia and in Asia will find its final solution." We are moving towards the fulfillment of the world's history. This may go differently than we have expected. We may have expected that when the Lord would return He would find the centre of Christianity in Europe or America. However, the signs point in a different direction. Communism has such a strong grip on the people of mainland China that we don't know a thing of what happened to Christians in that vast country. But we should not be surprised if once communism disappears in China, a strong and lively church appears, which may put Western Christianity to shame.

The Lord once said, "You can predict the weather by looking at the sky; but you cannot interpret the signs concerning these times!" (Mt. 16:3)

The Pivot of World Missions?

The Strategic Importance of China

by LIT-SEN CHANG

Christianity had its first great test in Europe during the first three centuries of the Christian era, and now it is entering upon its second historical test in Asia. Oscar M. Buck feels that so great is the issue that it is in Asia — not in America or Europe, or Africa — that the future of the Christian religion will be determined. Hendrik Kraemer states, "The three great oriental civilizations of China, India and Japan have manifested in all ages a remarkable toughness, self-consciousness and consistent tendency to remain true to their original type. Nobody can deny that China will be one of the classic places in the world where Christianity and humanism will have their second eventful encounter — the first being that with Greek and Roman humanism."

God called Paul, a man of high learning, to take the gospel to Greece and Rome and to contend with the Epicurean and Stoic philosophers. He had indeed "fought a good fight" on the Western front. But this was the first historical test of Christianity in its encounter with the Greek and Roman humanism. It remains for us to meet the second eventful encounter, this time with Oriental humanism.

We are engaged in a most momentous struggle with paganism — a life and death struggle between light and darkness, truth and error. As Dr. Abraham Kuyper, the former Prime Minister of Holland and a noted theologian, pointed out, "The fundamental contrast has always been, is still and will be until the end: Christianity and paganism." Kuyper states, "The Asiatic question is in fact of most serious import. The problem of the world took its rise in Asia and in Asia will find its final solution."

Just before his 80th birthday, Arnold Toynbee made this statement regarding Asia, "The twenty-first century will belong to China. They will be about two-fifths of the human race by then. . . . They are very hard working, extremely intelligent. . . . Western people . . . are only a small minority of the world — the great world is Asia. . . ." Is it not evident, therefore, that the importance of Asia should not be overlooked?

God's major missionary strategy throughout the ages, as the Bible indicates, has been to reach nations through centers of cultural, religious, social, and political significance. As Dr. Philip Schaff, a renowned church historian has pointed out, "Christianity at first has to do with highly civilized nations. The Apostles planted churches in the cities of Jews, Greeks and Romans. . . . They found everywhere an established order of society and government. Their mission was to infuse into the ancient civilization a new spiritual life and to make it subservient to higher moral ends."

From the historical records of the Christian Church, we get the vision that our strategy has to face the ancient, highly civilized nations such as China and India, the major centers of human culture and the strongholds of the pagan religions. As Charles Hodge observed, "Hindus are a highly intellectual race. Their language and literature are on a par with those of Greece and Rome. Their philosophers nearly 3000 years ago anticipated the highest results reached by Schelling and Hegel of our day. . . . It has always been a challenge."

Politically speaking, as many world-known statesmen and strategists have agreed, the pivot of the world will be in the Pacific, not in the Atlantic. The Communist strategists know that the shortest way to Europe and to world conquest is through Peking and Calcutta, that is, Asia. After

A convert from Buddhism in his mature years, Lit-sen Chang left a career in government and public education and began a career in Christian education. He has authored several books, including *A Spiritual Warfare in the Orient*.

their success in China, the Communists are extending their power and influence through the world in terms of "coexistence," "civil rights," "liberation," "freedom," and even "peace." Presently, Communism, as a new paganism, has begun to fill the spiritual vacuum in the East. This movement, if not checked, could close all the doors of Christian missions and spell total destruction for mankind!

ON OUR OWN MARS' HILL

Our problem now is not whether we should open the second front, but rather how to face the situation and how to win the war. As Dr. Philip Schaff has pointed out in defense of Christianity against paganism, "The only formidable rivals are Brahmanism, Buddhism, and Confucianism. These must be met by learned missionaries." The task of our missions is not only religious, but also cultural. J. H. Bavinck feels that it is impossible to give the oriental countries a new religious foundation without disturbing their cultural structures and philosophical systems. We should not be men of mere devotion in a monastery, but also soldiers of Christ who have the courage to stand on our own "Mars' Hill." Unless we are able to meet this challenge and to make a theological penetration into their cultural structures and a successful thrust on the second front, our world evangelization will always remain a dream.

The history of Christian missions shows us that the Church has not always been aware of the all-embracing nature of her task. One of the most significant aspects of the Reformation movement is cultural. John Calvin had insight into many of the cultural and intellectual implications as well as the theological teachings of the Bible. But unfortunately, the Church has failed to work out this reformatory principle to its full measure. According to Abraham Kuyper, the Church emphasized the special soteriological principle of justifying faith, but neglected to extend it to the general cosmological principle of the sovereignty of God and the horizontal application of the Bible truth. This is perhaps one of the chief reasons for the failure of missions and constitutes the real problem of our task.

Our new strategy of missions must create a social and cultural medium that is favorable to the reception and the rooting of the gospel.

Our new strategy should not only confine our work to the regeneration of individuals and the salvation of souls, but should also emphasize the gigantic task of injecting a new blood into the social and political order and infusing a new spiritual life into secular cultural systems. This is not a social gospel but rather an effective antidote to the social gospel. And it is an indispensable but creative approach toward evangelizing the pagan world, toward reintegrating and renewing their culture in the light of Christ, and toward preparing a good ground for the seeds of the gospel to grow.

UNFINISHED TASK OF THE CHURCH

Furthermore, a fundamental issue of crucial importance we must face, is the development of the indigenous church in the Orient and the mobilization of Christians in all the parts of the world. Our real problem in opening a new frontier of missions is how to mobilize the Christians in all parts of the world and how to build and strengthen the indigenous church to become a fighting unit in the total global warfare. We must learn how to bring Christ to all nations and to every area of their lives so that each "pagan" nation will be able to stand against evil forces and become a strong witness. This has been the unfinished task of the Church since the Reformation, and it should be our new strategy and new movement towards the world-wide expansion of the Christian Church.

During the World Congress on

Evangelism at Berlin in 1966, Dr. Billy Graham felt led by the Spirit to ask special prayer to be offered at the Congress for China. That special prayer, which was very moving, pointed to the fact that the important task of evangelizing the world must include the evangelization of China, which contains one-fourth of the entire world population.

The missionary strategist should attempt to see the ultimate intention of our Lord and the worldwide and urgent nature of our warfare. We must confess that for more than a century, the Christian missionary enterprise has been promulgated from its strategic position in the West. We must deepen our insight and broaden our vision so that we can be delivered from the traditional "Atlanto-Centric" attachment and courageously move out to face our new frontier.

In some respects, the time would seem most favorable to open this new front inasmuch as social and political revolutions are now bringing about a change unprecedented in the history of mankind. The ways of life and the cultural heritage of generations are today more susceptible to penetration and change than they have been for centuries.

We must make full use of our opportunity at this most significant juncture in human history and deeply realize the strategic importance and the urgent need of the East.

Today most of the people in the Orient are in a state of national crisis. Their old traditions and customs have lost their vitality. As Dr. Carl F. H. Henry diagnosed the situation there, "Restlessness and emptiness vex the Asian heart, and neither ancient religions nor the novelties of modern science are remedying this." They are thirsty, but find no fountain of "living water." They are crying aloud for some force which can deliver them from crisis, or some formula which can solve their problems. We should know their needs and come to their aid, leading them to a fresh orientation towards a path of living hope and a vision of a new world — a kingdom of Almighty God Himself.

In the history of the Christian church, we see that each recession was a fresh advance in disguise and it was often from some unexpected area. For instance, Dr. Kenneth Latourette has pointed out that in the disheartening period of 500-950 A.D. when Christianity appeared to be passing away, western Europe was then the most unpromising area. Who would have imagined that this area was to become the base of the next revival and the citadel of the world expansion of Christianity.

THE LAW OF "REVIVAL IN RECESSION"

Judging from this historical record, the present seemingly disheartening situation in Asia — especially in mainland China — should not be a cause of dismay, but argues well for the promising future and gives us confidence that the next revival will come from an area which may now seem to be very unlikely. To apply this law of "revival in recession" in the history of Christian expansion, we may well look up to grasp this most opportune time to open a second front. Compared with all the forces that were arrayed against the early disciples, what we are confronted with now is altogether insignificant. By God's sovereign rule, we believe that we

are not at the end of our missionary enterprises in the Orient, but rather at a most promising time to sow the seeds of the gospel while fallow ground is being broken. We can pull down the strongholds while revolutions are sweeping away obstacles and start a new epoch-making movement.

Time magazine, after analyzing the situation in China, came to the following conclusion, "Without doubt the bitterness of Communist rule will profoundly change China." The success of the Russian revolution was a total surprise; only two months earlier Lenin had been in exile and had mournfully predicted that he might not live long enough to see the Czar overthrown. Even after the October revolution, Lenin himself could not foresee it lasting longer than the 71 days of the Paris Commune of 1871. "It is most surprising," he later said, "that there was no one there to kick us out immediately."

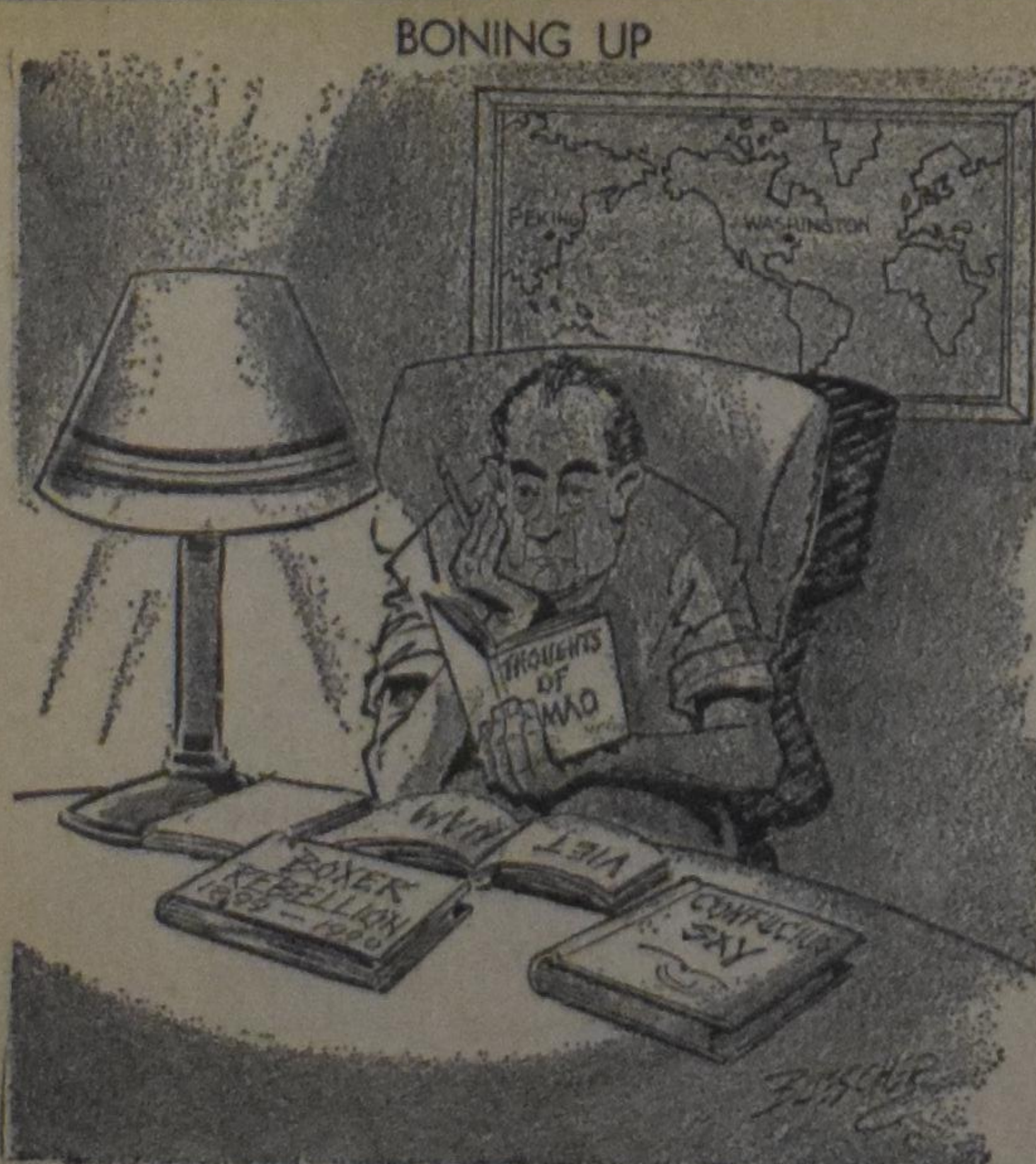
"WIDE OPEN DOOR IN DISGUISE?"

Then, why should we not expect great things from God in the East? The God of Israel who over-night "saved Israel out of the hand of the Egyptians" and "covered all the host of Pharaoh" and saved Hezekiah out of the hand of the king of Assyria and smote in the camp of the Assyrians an hundred fourscore and five thousand by His angel might easily do the same wondrous things in China now! Therefore, the closed door might be a "wide open door in disguise." Once the door is open again, God may well raise up a very strong church there "for a witness unto all nations" and then "this gospel of the kingdom shall be preached in all the world." Then we "shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matthew 24:14; 30). This is indeed a great vision — a vision we must see now! "Where there is no vision, the people perish" (Prov. 29:18).

We are living in a most critical time in the history of mankind. May God awaken us and enable us to see this great vision. Let us grasp this opportune time and dedicate ourselves to the Lord for this most urgent task and epoch-making movement of world evangelization. The children of this world are more dedicated than the children of Light. We are facing the menace of a new Dark Age. So let us dedicate ourselves before it is too late.

In the last chapter of *Come Wind, Come Weather* entitled "What of the Night?", Leslie T. Lyall writes these words:

"It may well be asked, to what end is all this suffering? Does the Lord of the church ever permit the members of His body to suffer in vain and to no purpose? The cross provides the answer. . . . It was utter defeat in the eyes of men — the victory of darkness and Hell! But that dark day and the three dark days in the tomb which followed were but the prelude to the glorious Resurrection morning! Defeat was then turned into victory. . . . Faith sees beyond the present darkness to a new dawn for a church in China. . . . The present dusk is not the dusk of day's end, but the dusk that precedes the dawn."



GUIDE TRAVEL BUREAU

G. DENHARTOG

Box 733 — 39 King Street
AYLMER, ONT.

Telephone (519) 773-2431

TRAVEL AGENTS ARE IN BUSINESS TO SERVE TRAVELLERS AT NO EXTRA COST

i fire writers
with enthusiasm for developing God-given writing talent and extending their ministry in this exciting profession. You can be "fired" too. with my *free starter kit*

OK, Norman Robert, I'm ready to be "fired." Send me your FREE Starter Kit. I understand I can get right from the start.

NAME _____
ADDRESS _____
Christian Writers Guild - La Canada, Calif. 91011

Lambert Huizingh
Accredited Public Accountant and Auditor
Commissioner for taking Affidavits

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

For Holidays or Business

Reserve a Car through

EUROPEAN CAR RENTAL

Mrs. E. SPEELMAN
10 Golddown Drive
REXDALE, ONTARIO
741-6563

Folder with complete details available from your Dutch Store or from the above address.

SUMMER SCHEDULE

In order to allow for summer holidays and at the same time give some relief to the expense account of Calvinist-Contact, a few issues will be combined.

It would be appreciated if our regular contributors and our advertisers would keep the following schedule in mind:

Week of	Mailing Date	Date of Issue
August 15-21		NO PAPER
August 22-28	Friday, August 27	August 26/Sept. 2

and from then on regularly each week again.

ENCOUNTER GROUPS - A DANGER

Permit me some comments on out a Biblical response to this Rev. DeVries' article "The Value of Encounter Groups". The Encounter movement has held my interest for some time and, through talking to various people in the helping professions, I have come to a viewpoint on Encounter Groups which is much less optimistic than that of Rev. DeVries.

Rev. DeVries' article seems to lack objectivity. He frames the detractors of Encounter Groups with the extremist John Birch Society, and he offers only a passing comment on the concern about unqualified group leaders. Rev. DeVries does well to remind the readers that all Encounter Groups are not to be identified with the notorious nude marathons; however, this should not mean that encounter groups in general do not rest on the same fallacious principles. The author also makes light of the fact that there have been occurrences of psychological damage to people participating in encounter groups. This glosses over the fact that certain scientists 1) have emphasized very succinctly that the group experience can be damaging to certain types of personality.

Dr. Ruitenbeek, a Dutch psychiatrist and himself an advocate of Encounter Groups, places much emphasis on the fact that every group requires a built-in screening process; Dr. Ruitenbeek offers another criticism with respect to the serious lack of accountability among leaders and participants of encounter groups. 2)

The language which Rev. DeVries uses in his article demonstrates a close affinity with the thoughts and ideas of Carl Rogers. Having made some study of Rogers' theory of personality, I can only conclude that this psychologist with his frequent reference to the "real self", "authentic self" etc. stands opposed to the Biblical view of man which speaks of man's basic sinfulness and his need for salvation from above rather than from within.

Rev. DeVries' introduction of Encounter Groups to the readers of Calvinist-Contact lacks any reference to research conducted by other Christian writers. Dr. Jay Adams of Westminster Seminary has sharply denounced Encounter groups as "slander sessions". 3) Although Dr. Adams may not have a complete understanding of Encounter groups, he is to be credited with a genuine attempt to work

Other writers like Harold Kuhn have also seriously questioned the basis of encounter groups: "Sensitivity training . . . is totally earth bound and concerned exclusively with the here-and-now; it incorporates the worst features of romanticism, with its rejection of the parental and societal values; and third, it incorporates the error that human nature can cure its own maladies." 4)

To Dr. Kuhn's arguments I would add the following impressions of Encounter groups:

- (1) Encounter Groups are anti-intellectual and commercialized — feelings are considered to be all-important, and participants are virtually programmed for "peak experiences".
- (2) Encounter Groups simplify the concept of insight — does a knowledge of one's "hang-ups" lead to true understanding and a change of life?
- (3) Encounter Groups make a false promise of providing an answer to alienation in Society — if people approach encounter groups as an antidote to alienation, this is no real credit to encounter groups, but a sad commentary on the situation of Western society today.

I do not have the time and space to offer any extended commentary on the dangers inherent in encounter groups. My main purpose in criticizing the article by Rev. DeVries is to request a more objective view of Encounter groups and to encourage further research on this phenomenon from a reformed viewpoint.

H. C. VanDooren,
White Oaks Village,
Hagersville, Ontario.

Footnotes:

- 1) Kuehn, John L. and Crinella, Francis M. "Sensitivity Training: Interpersonal 'Overkill' and Other Problems" in *American Journal of Psychiatry*, December 1969.
- 2) Ruitenbeek, H. M. *The New Group Therapies*. Avon Books, 1970.
- 3) Adams J. "Group Therapy — or Slander?" *The Presbyterian Guardian*. February 1971.
- 4) Kuhn H. "Sensitivity Training: Touch and Grow?" *Christianity Today*, November 6, 1970.

REPLY by Rev. Michael De Vries:

Mr. H. C. VanDooren's comments are much appreciated and I am happy that he shares with us his professional opinions about encounter groups. His contribution deserves our attention. Mr. VanDooren makes several pointed observations. I agree with him about the need for further research on this phenomenon from a reformed viewpoint. The more research the better!

I'm glad that the editor permits me to reply. In a brief fashion I shall try to convey my reactions to Mr. VanDooren's point of view.

(1) Mr. VanDooren is of the opinion that my article lacks objectivity. He is less than happy about my rather optimistic appraisal of encounter groups. I have reread the article I wrote and still feel that several comments were made in answer to objections. The right-wing scorn of the John Birch Society was only one of them. Other objections were also evaluated, such as exploitation, nude marathons, and the possibilities of psychological harm. Admittedly, I did not go into details nor did I quote authorities, except the positive findings by Dr. Carl R. Rogers from his book *Encounter Groups*. It is a known fact, however, that the Rogerian school is doing a tremendous amount of re-

search and his findings are usually very reliable!

It should be noted, in this connection, that unanimous approval among professionals is well nigh impossible to expect. As Mr. VanDooren will readily acknowledge, the appraisal one may expect from different professionals will depend to a large extent on which particular therapy they favor and practice. There are three major therapies currently in vogue: psychoanalysis, counseling, and behavior therapy. And a standard

scientific question is: "What specific therapeutic interventions produce specific changes in specific patients under specific conditions?" A very healthy development is the greater appreciation for these various approaches. In some cases one kind of therapy is more effective than another. As one recent article puts it: "The barriers separating the major schools of psychotherapy are gradually being eroded and the predominant direction of research is toward a non-school approach." (cf. H. R.

Wijngaarden & J. F. Petrie, "Actuele ontwikkelingen in de psychotherapie," *Nederlands Tijdschrift voor de Psychologie* (XXV, no. 4, April 4, 1970, pp. 1-51). We still have not arrived at this "non-school approach" and so it is not at all surprising to come across different opinions about encounter groups among the professionals. This is rather confusing at times but one can learn and evaluate on the basis of as objective an approach as possible. (I have tried

(Continued on page 9)



THE USE OF SARCASM

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

I would like to talk with you today about the subject "The Use of Sarcasm." A girl of about twenty-nine, a bit more attractive than the average, very intelligent, told me, "I'm about to call it quits. I hate everyone, I even hate myself. There is absolutely no reason for living, because I haven't a friend in the world. I hate my job because I don't like the people that are around me. I'm here only because I haven't got the guts to commit suicide." When I asked her why she had no friends, she said, "I suppose it's my own fault, because I'm very sarcastic and belligerent most of the time."

Now sarcasm is a devastating form of hostility. I can pretend that I'm happy but I really am not. I always go around with a chip on my shoulder. It's a sneering kind of caustic remark. Another word that is very close to it and is often confused with it is: "Satire." Now satire can be used rather effectively as it is done by some comedians on TV or on the radio, to expose vice or to expose follies or stupidity, or some of the things that are happening to the government. Irony is to say something that is the opposite of what you really mean. A latecomer comes in and you say, "Well, you sure are early." Sneering or mocking a person in a bitter way is always a means of hurting the other person, and it's one of the things that we should by all means seek to overcome.

There is possibly no worse habit to develop in our personality than the use of sarcasm; and yet it is very commonly used today, by a number of people. This is one of the ways to break up friendships. You would not have friends very long if you use sarcasm; because sarcasm includes hostile, personal remarks. A remark like this: "With a friend like you, who needs enemies," and the basic problem, the basic difficulty with sarcasm is that you cannot really answer a sarcastic person. What are you going to say when a person makes a remark of that sort to you? If it's an open hostile remark you can talk back and express your own hostility, but sarcasm is extremely difficult to handle.

Now we have this same thing happening in many families. There are husbands and wives who cut each other down to size by sneering or cutting remarks. A wife will say to her husband, "Sure, you always have the right answer; you always know what's best; you always have to be right." Now who can answer that kind of thing, the kind of remark that leads to further hostility and to further anger? The kind of anger expressed in the form of sarcasm often leads to bitterness, because it puts you into a corner and you don't know your way out. Anger always begets anger, and when sarcasm is used, long after the battle is completed, the scars will still be showing. In the book "The Intimate Enemy" which I mentioned sometime ago, a book I think every married couple ought to read, the use of sarcasm is called "dirty fighting." If you are having a quarrel with your wife, answer her in a straight way rather than to come with sarcastic remarks.

I have had school teachers who would make use of sarcasm to try to bring their students in line. To me this is always a low blow. Sarcasm and irony does not help the student and surely cannot make the teacher feel very good, at least if he is somewhat of a sensitive person. When parents use sarcasm on their children, this too is fraught with a great deal of danger. A child complains about his school-teacher and a mother says, "Sure, and you never do anything wrong, do you?" Now this makes the youngster feel that there is little use in talking to his mother, as she just strikes back anyway, and strikes back in anger and in sarcasm. It's one

Pastoral Counselling

of those convenient ways that parents have of cutting their children off so that soon they will not be talking with them at all any more. Whenever we use sarcasm with our children we are in danger of leading to the point where communication may break off. A father was talking with his teenage son and there was a conflict about mowing the lawn and he made the remark, "I suppose that you think you are too good to get out there to mow the lawn." Now that puts a person down, that is the kind of an attitude that shows a real belligerence on the part of the father to the son. Even if the son does go out and mow the lawn as a response to it, he is going to do it in a hostile way. That kind of response, that kind of words from parents always leads to something devastating in the relationship.

Some of the criticisms in the church are also couched in sarcastic language and irony. I recently read a remark pertaining to a minister who had wisely refused to answer his caustic critics, and so they wrote, "He is living in his ivory towers; he is too high and too mighty to deal with ordinary people like we are." Again this is the kind of thing that puts the other person down, that attacks not what the person does but attacks the person himself.

Sarcasm always reveals a lack of understanding and love; it shows a lack of tactfulness. It is born out of a lack of good grooming. I feel that we have to learn to overcome this. Be sure that our conversations are not a liability to us. There are people who think that they have to be so painfully honest, and they express their thoughts rather than suppress them. These are often the would-be self-righteous kind of person who will tell another person, "Well, I'm going to tell you to your face just exactly what I think of you" and he uses sarcasm in the way which he expresses his thoughts. This is only a different way of getting rid of his own hostile feelings or his feelings of inadequacy he has about himself. We have to develop a sense of friendliness. We have to be friends if we want to have friends. This means that we have to be diplomatic. Don't say everything that comes to your mind if you want to be friends with people or to have friends.

Then too, control the impulse to say cutting things, to leave these little barbs in the life of another person, the barbs that hurt. In order to do this, the first thing that you have to do is to learn to like other people; and if you like people other people will soon also in turn begin to like you. When we begin to understand that life is not a one way street, but always a two way street, that in our communication with each other, it's not just what others say to us, but also what we say to them. Often we have to begin the conversation, and if we speak in sharp and barbed terms, you will find that this is contagious. It rubs off on the other person, and the next time they meet you they are going to try to avoid you. Make your conversation grow out of your own sense of love for others, because in this way only you can influence them and help them, strengthen them, and be the kind of witness that you ought to be in this world. Rather than be sarcastic, try to be magnetic, because a magnet always draws to itself. We have to be an influence in this world, in our community, in the lives of others, we have to be a magnet that draws them.

THOUGHT FOR TODAY: It's not only the present, but the past that offers the patience to negative thinking; the temptations to do the things which we have often repressed when we were children. If we allow these to go on, soon our lives will be controlled by the things that are evil rather than the things that are Godly.

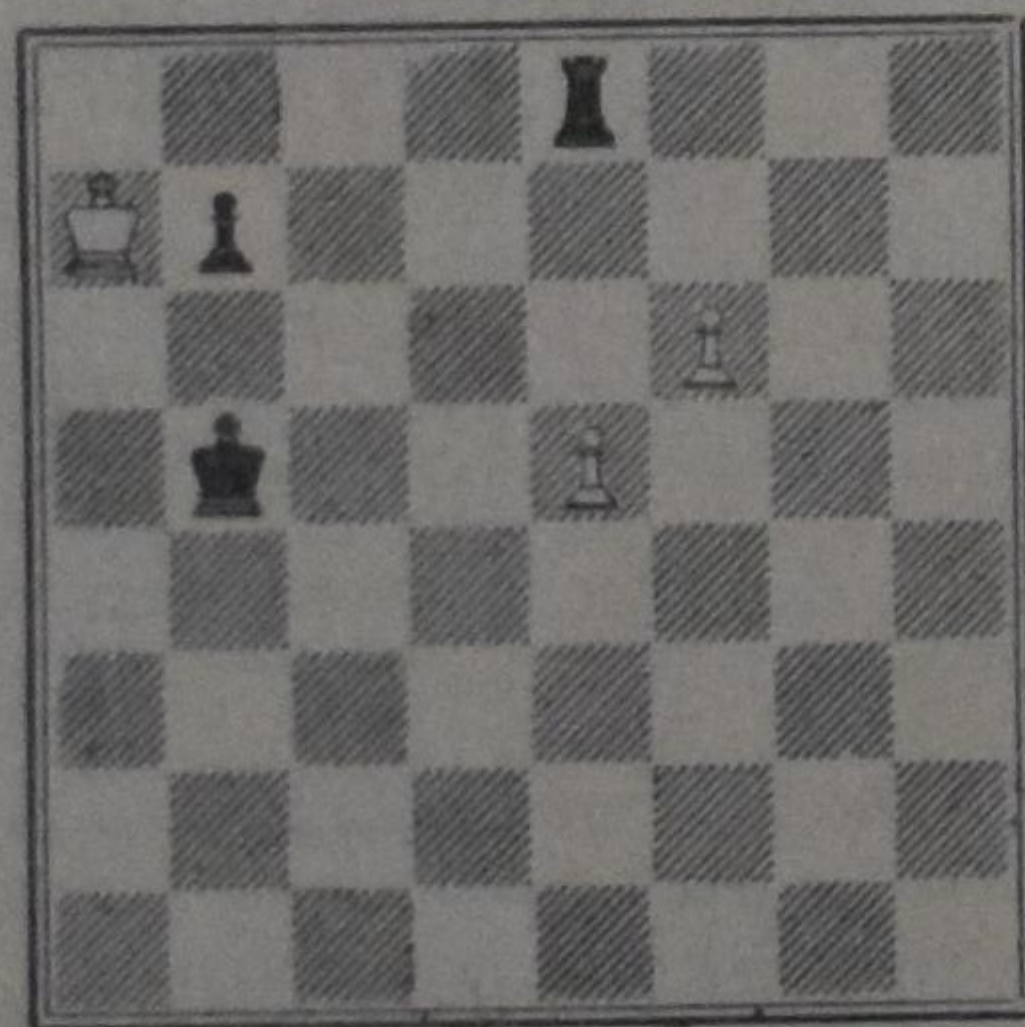
Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

Leonid Iwanowitsch Kubbel was one of the most important composers of Chess Endings Russia ever had. He lived from 1891 till 1942. The miniature I present today shows the author's talents abundantly. This ending should be classified among the precious jewels in the field of chess. The position seems a complete loss for White. But the reality is not that simple. Let us have a good look at the situation:

L. I. Kubbel, Russia 1916



Draw

3

1. P-B7, R-B1 (is a must); 2. P-K6, P-N3 (and White can not continue with 3. P-K7, which Pawn would get lost now); 3. K-N7, K-B3; if white would go on, to help the Pawns, he would lose: 4. K-B7?, K-Q4; 5. K-Q7, K-K4; 6. K-K7, R-Q1 etc. But white knows better: he still plays 4. P-K7!!, answered by black: RxP; but now: 5. K-R6!! Black has no better than 5. —, RxP, because in all other cases white's K-Pawn would promote to Q. But since the white K at the 5th move crept so silently into the corner, black unwillingly has stalemated him. In a fully lost position white still ended up in a perfect draw. Only highly talented authors can make such a subtle and delicate Ending.

Beelden van
en uit

NEDERLAND

PALINGEN EN ZEEROBBEN OP DE VLUCHT?

De bouwvakkers zijn weer thuis, maar de vakantieperiode duurt voor andere categorieën van het Nederlandse volk nog voort. Dat betekent voor de kleine helft van onze landgenoten een verblijf buiten onze grenzen: de directe buurlanden en Spanje, Italië, Oostenrijk, Scandinavië en zelfs Bulgarije, Yoego Slavië en voor vele oudjes: Canada. Het betekent ook, dat er heel wat guldens in vreemde valuta worden uitgegeven, waartegenover staat dat de Nederlandse stranden en waddeneilanden een trekpleister zijn voor honderdduizenden buitenlanders en ook Nederlanders, waardoor het evenwicht zo ongeveer bewaard blijft. Vakantie is een stuk van het leven geworden, waarbij velen zich meer inspanning en ongerief getroosten dan in het normale dagelijkse leven. Het Friese spreekwoord echter zegt: "Sin en wille kin folle tille".

Dit jaar hebben we zomer in Nederland. Het was voor ons land droog en warm en zelfs nu in de hondsdagen herstelt zich het weer na een onweersbui. Men maakt het wel eens anders mee en dan is het verblijf op een camping of op en langs het water geen plezier. De boot en de caravan zijn wel het meest in trek. Zelfs de Friese meren beginnen "overbevolkt" te raken en dat zijn toch wijde plassen. Vandaar het, toch wel absurde, idee, vroeger drooggelegde polders weer onder water te zetten.

De recreatie begint een afgod te worden. De Waddenzee b.v. is momenteel het troetelkind van alle "natuurliefhebbers". Ook van die mensen b.v. uit Amsterdam, die er geen been in zien om hun prachtige grachten zo ongeveer te dempen met oude fietsen, matrassen, zakken, gebroken meubels en wat ze maar meer kwijt willen. Voorts zijn de trottoirs in de hoofdstad — en niet alleen daar, in de Residentie is het niet beter — zo bevuild door de lieve hondjes, die men er in massa op na houdt, dat je er niet behoorlijk kunt lopen. Geen wonder dat een Amerikaanse bezoeker Amsterdam een vieze stad noemde. Misschien ook nog uit een ander oogpunt. Wat in Nederland momenteel mag op het gebied van pornografische lectuur, zedekwetende toneel- en bioscoopvoorstellingen is meer dan grijs. De nieuwste uitwassen zijn schoolagenda's voor leerlingen van middelbaar en voorbereidend hoger onderwijs, waar niet alleen wordt opgeruid tegen de orde op de scholen, maar tevens "schaamteloze inwijding in obsceniteiten en perversiteiten" plaats vindt. Dit alles onder de mom van: "vrijheid van drukpers en het afbreken van taboes", terwijl het enige werkelijke doel is winstbejag. Erger dan lucht- en waterverontreiniging is deze ondergraving van de moraal. Wij zijn niet zo erg gesteld op de heer Koekoek, het enige overgebleven Kamerlid van de Boerenpartij, maar het antwoord van de nieuwe (rooms-katholieke) minister van Cultuur, Recreatie en Maatschappelijk Werk, op diens vragen over deze ondermijning van de rechten van de verontruste ouders en hun gezinnen, was akelig slap en ontwijkend.

Minister Engels krijgt nu als staatssecretaris naast zich mevr. Van Veenendaal van D.S.'70. Te hopen is, dat zij haar spreuk: Aspirantjes helpen niet, op dit gebied in toepassing zal brengen. De Overheid heeft, naar onze mening, wel terdege een eigen verantwoordelijkheid, zeer in het bijzonder waar het geldt het openbare leven.

Voor volksgezondheid en milieu-bescherming is een nieuw departement ingesteld. De lozing van afvalstoffen is een acuut probleem geworden. Het schip de "Stella Maris", dat met een lading op weg was naar diep water keerde tengevolge van protesten van Noor-

wegen en Ierland terug. De Rijn, een van de "bronnen" van ons drinkwater, wordt vanuit Duitsland op ernstige wijze besmet. De "smeerpomp" van de Groninger industrieën naar de Eems, kan achterwege blijven als zuiveringsinstallaties worden aangebracht.

Het heet, dat de paling uit het IJsselmeer vlucht vanwege de vervuiling, maar de Urker vissers lachen daar wat om en zeggen dat het verbod van de kuiltvisserij (een sleepnet over de grond) oorzaak is van de verminderde vangsten.

Godfried Bomans en Jan Wolkers hebben een stunt uitgehaald, door achtereenvolgens een week op het onbewoonde eiland Rottumerplaat door te brengen. Wolkers doorstond de test beter dan de cultuurmens Bomans. Ook nu kwam de zuiverheid van de Waddenzee daardoor in het voetlicht. De zeerobben schijnen of de vlucht te nemen of door de vervuiling te degraderen. Tegen het boren naar olie en gas rezen ook reeds bezwaren. De regering wees die af, daar geen olie is gevonden, wel gas en dat levert geen gevaar op.

* * *

Koningin Juliana en Prins Bernhard zullen in augustus een officieel bezoek aan Indonesië brengen. Met uitzondering van bezwaren uit de uiterst linkse hoek wordt deze reis toegejuicht.

Toen eenmaal de Indonesische soevereiniteit erkenning vond, op welk een vreemde wijze die dan ook maar tot stand kwam, trad een geheel nieuwe verhouding op, die vooral van Nederlandse zijde grote wijsheid vroeg. Soekarno was in elk opzicht onbetrouwbaar en bracht de Archipel tot op de rand van de afgrond. Het was wel

een blijk van Amerikaanse kortzichtigheid, zo niet erger, deze man de George Washington van Indonesië te noemen.

Het behoort tot de bon ton om tegenwoordig op het koloniaal bestuur te schelden. Men mag echter naar waarheid constateren, dat de bevolking van het eilandrijk het sinds 1949 veel beroerder heeft gehad dan onder Nederlands bestuur. Een wel heel onverwacht getuigenis kwam uit de mond van de Japanse luitenant-generaal Reikichi Tada, tevens ingenieur en dokter, die in 1942 rapporteerde: het Nederlandse beheer van Nederlands-Indië is in hoge mate knap. De wetenschappelijke en technische kennis der Nederlanders riep wijds verspreide verkeerswegen, openbare werken van nut en hygiëne in het leven. In het bijzonder de wetenschappelijke bevoeling tot hoog in de bergachtige gebieden maakte het mogelijk de rijstvoortbrenging te vermeerderen en Nederlands-Indië te doen voorzien in eigen behoefte aan dit volksvoedsel."

Er waren geen moeilijkheden met de voeding en de behuizing der bevolking. Niet minder dan 60 miljoen inheemsen werden gereed door slechts 200.000 Nederlanders.

Ondanks de nationalisatie van de Nederlandse bedrijven, die men gerust diefstal door Soekarno's corrupte klik mag noemen en waardoor de cultures tot verval kwamen is van Nederlandse zijde, ook door het bedrijfsleven niet gearzeld om de banden weer aan te knopen.

Het grootste deel van de Nederlandse ontwikkelingshulp gaat naar Indonesië; Nederland heeft van alle landen het meeste in dit land geïnvesteerd; de vriendschappelijke betrekkingen zijn versterkt.

Daarvan is het Koninklijk bezoek een bekroning. De door een man als Idenburg in begin 1900 voorgestane ethische politiek krijgt in dit licht nog een groter accent.

Cn.

Verbetering: Men zal begrepen hebben dat prof. Zijlstra in zijn prognose sprak van verhoging, niet verlaging van directe en indirecte belastingen in het najaar 1971.

STUDENTEN IN DIVERSE LANDEN

De UNESCO (Ver. Naties) heeft een berekening gemaakt van het jaarlijks aantal studenten per 100.000 inwoners. Het gaat hier om de studenten in het wetenschappelijk onderwijs en het hoger beroepsonderwijs.

Het blijkt dat de Ver. Staten thans ca. 3000 studenten per 100.000 inwoners tellen. Daarmede zijn de Ver. Staten studentenland nummer 1 in de wereld. Rusland is nummer twee met ruim 1830 studenten, Canada is nummer 3 met ca. 1600 studenten. De grafiek geeft een indruk van de belangstelling die er voor het studeren bestaat, al zal deze belangstelling drastisch de invloed ondergaan van factoren als: kosten, de mogelijkheid voor studietoelagen, aantal universiteiten enz. Nederland blijkt een gunstiger studentenland dan Frankrijk of W. Duitsland, zie grafiek.

Overal in de wereld neemt het aantal studenten van jaar tot jaar toe. Het is echter opmerkelijk dat vrijwel overal de uitgaven voor het hoger onderwijs etc. wezenlijk sneller stijgen dan de toename van de studenten. Zo stijgt het aantal studenten in de Ver. Staten jaarlijks met ongeveer 7%, terwijl de uitgaven voor het hoger onderwijs etc. jaarlijks met ruim 11% stijgen. In W.-Duitsland stijgt het aantal studenten jaarlijks met ca. 5%, terwijl de uitgaven met ca. 17% toenemen.

Veel studenten is altijd gunstig voor de toekomst van een land. Veel studenten betekent echter ook dat alles wat er in de studentenwereld gaande is, meer "kringen" in des amenleving veroorzaakt dan in een land met weinig studenten. Daar kunnen de Ver. Staten en Japan van meepraten.

WORLD CONTACT

CORRECTIE

In ons nummer van 29 juli/5 augustus waarin wij de samenwerking tussen World Contact Canada en Calvinist-Contact omschreven, maakten wij melding van het feit, dat World Contact Canada niet op zondag vliegt.

Kort daarna werden wij opgebeld door een hoofdbestuurlid van de Holland Canada Club, gevestigd te Milton, Ont. Deze club vliegt evenmin op zondag, naar ons werd medegedeeld.

Wij waren hiervan niet op de hoogte en wij stellen er prijs op hiervan melding te maken, omdat het nimmer onze intentie is geweest onjuiste informatie door te geven.

Redactie.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert. Thans wordt Bio-Dyne aangeboden in zelf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

ZIEKENHUISVERZEKERING VOOR BEZOEKERS

Bezoek van familieleden of vrienden uit Holland is meestal een prettige gebeurtenis. Een schaduwzijde van deze bezoeken is echter dat de bezoekers tijdens hun verblijf plotseling iets overkomt, waarvoor zij in een ziekenhuis moeten worden opgenomen. Behalve de spanning en het verdriet, die daarmee gepaard gaan, is er tevens de dreiging van financiële konsekventies. Een verblijf in een ziekenhuis kost tegenwoordig enorme bedragen.

Ontario Blue Cross heeft nu een plan ingevoerd voor bezoekers aan Ontario, dat in deze financiële konsekventies wil voorzien. Men kan

Garlic is goed voor U

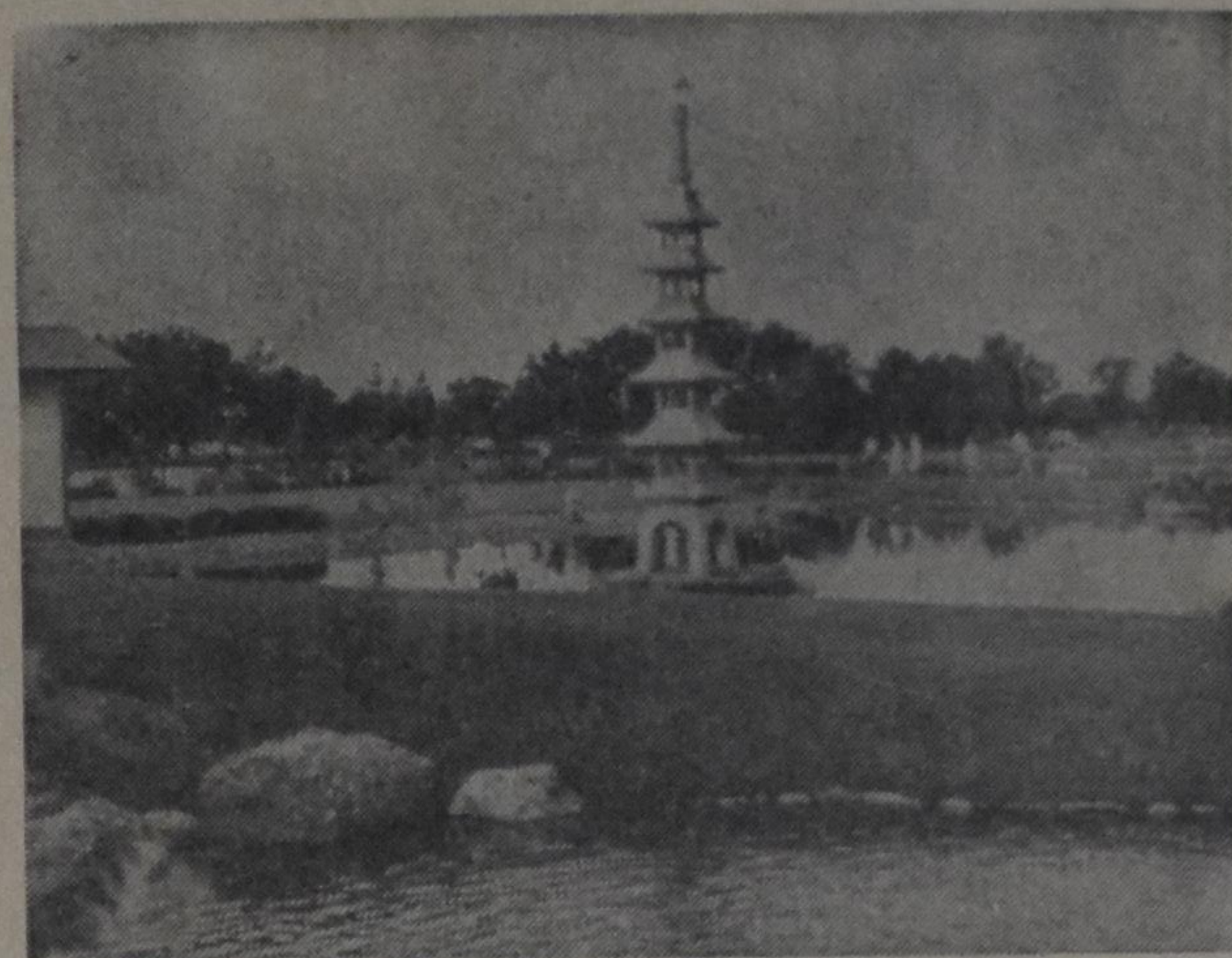
Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijnen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

een dekking krijgen van 21, 42 of 63 dagen, al naar gelang het bezoek duurt.

Voor verdere bijzonderheden verwijzen wij naar de advertentie, die in dit en de komende nummers verschijnt.

Koop bij de
adverteerders
in ons blad.



DE NIKKA YOKO CENTENNIAL GARDENS zijn de enige authentiek Japanse tuinen op het Amerikaanse continent. Zij zijn ter gelegenheid van Canada's Eeuwfeest aangelegd door de stad Lethbridge in Alberta en de Lethbridge and District Japanese Garden Society, naar een voorstel dat was voortgekomen uit de uit 6000 leden tellende Japanse gemeenschap. Tot nu toe hebben reeds meer dan 500.000 mensen genoten van de wijze waarop de Japanners de perfectie van de natuur hebben weten uit te beelden. (Calgary Herald Photo)

Brinkman, Ltd. Holland

levert alles voor TUINBOUW EN BLOEMENTEELT, o.a.

REGENINSTALLATIES en LUCHTMECHANIEK, Vol- en Halfautomatisch.

TOMATEN-, KOMKOMMER-, FRUITSORTEERMACHINES.

POTTENPERSEN, Machinaal en Handbediend.

TOMATENPLUKWAGENS en BLADOPRUIMERS.

PLANTMACHINES.

Alles op BESTRIJDINGSMIDDELENGEBIED.

Alle TUINBOUWGEREEDSCHAPPEN.

HET ALLERMODERNSTE WARENHUIS? Zelfs dit leveren en bouwen wij.

Vraagt Catalogus.

VERTEGENWOORDIGING VOOR CANADA:

N. P. Van Den Beukel and Son

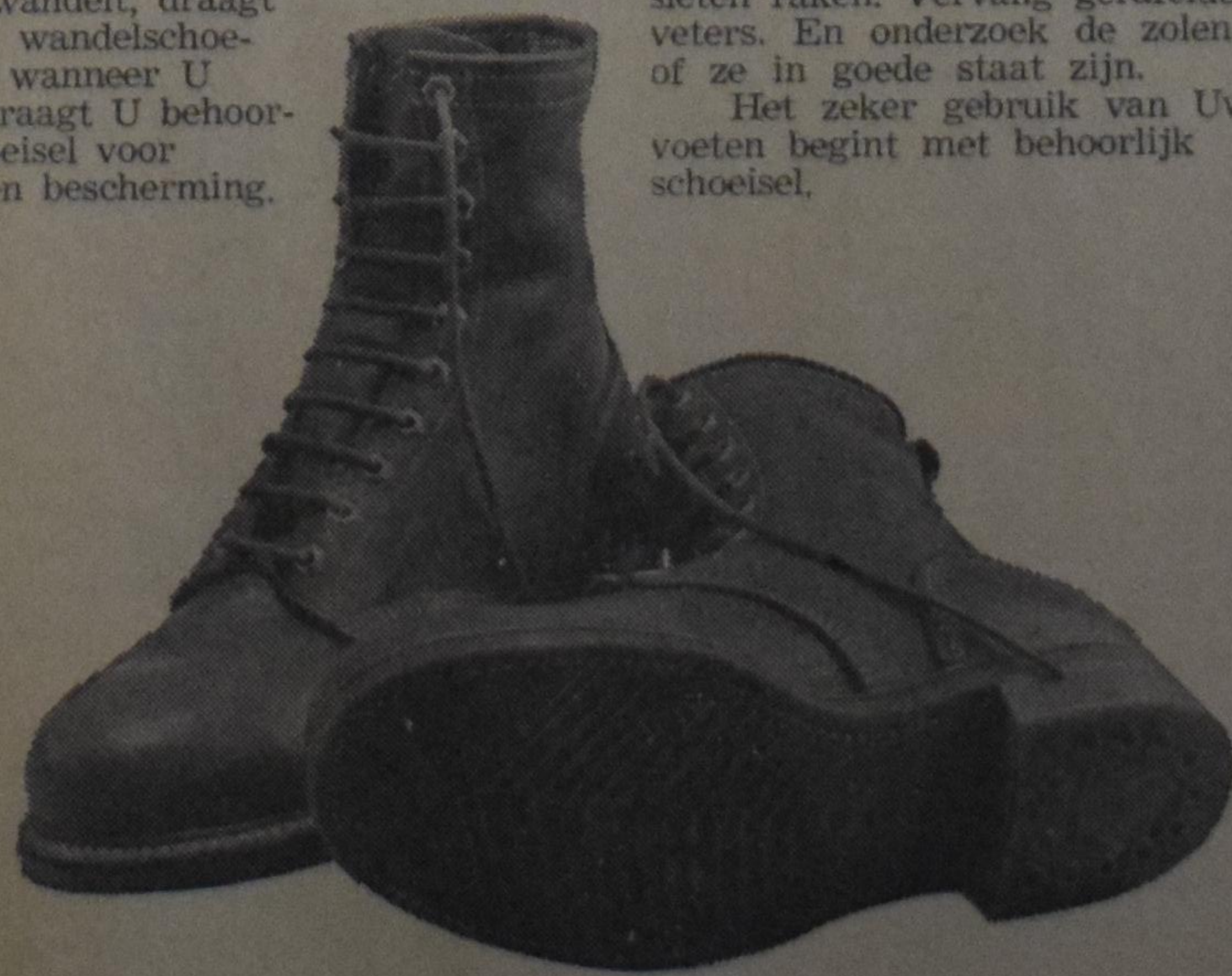
95 BARLAKE AVENUE, APT. 302,
STONEY CREEK, ONTARIO.
TEL. 561-1897

Voor de veiligheid van Uw voeten; gebruik Uw hersens.

Denk er over na.
Wanneer U tennis speelt, draagt U tennisschoenen. En wanneer U wandelt, draagt U goede wandelschoenen. En wanneer U werkt, draagt U behoorlijk schoeisel voor gemak en bescherming.

Bekijk Uw schoenen eens goed. Overtuig U ervan, dat ze niet aan de hakken afgesleten raken. Vervang gerafelde veters. En onderzoek de zolen of ze in goede staat zijn.

Het zeker gebruik van Uw voeten begint met behoorlijk schoeisel.



Zelfbehoud. Het werkt.

Your Workmen's Compensation Board
and Safety Associations, Ontario





U zult ingenomen zijn met het zorgeloze leven dat begint zodra u aan boord komt. U pakt één keer uit, en geniet verder op uw gemak van het ontspannende comfort op een luxe toeristen schip, geheel lucht-geconditioneerd en gestabiliseerd. U smult van fijne Europese maaltijden, in een luxe eetzaal met "old world" sfeer. Geef uw zenuwen de rust die ze verdienen. Adem de frisse zeelucht in en besindig uw reis vol herinneringen.

ZOMER - HERFST AFVAART PROGRAMMA

Montreal Afvaart	Southampton Aankomst	Rotterdam Aankomst	Cuxhaven Aankomst	Copenhagen Aankomst	Gdynia Aankomst
Aug. 18	Aug. 26	Aug. 27	—	—	Aug. 30
Sept. 17	Sept. 25	Sept. 26	—	Sept. 28	Sept. 29
Oct. 15	Oct. 23	—	—	Oct. 25	Oct. 26
Nov. 11	Nov. 19	—	Nov. 20	—	Nov. 22
Dec. 9*	Dec. 16	—	—	—	Dec. 19

* afvaart van Quebec.

Herinner dus — "Stefan Batory" is het schip voor U!

Bezoek uw reisbureau of schrijf aan:



GDYNIA AMERICA LINE
McLEAN KENNEDY LIMITED

Montreal — 410 St. Nicholas St. (514) 849-6111
Toronto — 159 Bay St. (416) 368-2681

GENERAL AGENTS IN USA AND CANADA FOR:

POLISH OCEAN LINES

Zie de complete lijst van

PREMIEBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

RAPPORT UIT OTTAWA

Op zoek naar een Buitenlandse Politiek

door Norman Campbell
Parliamentary Press Gallery

(Canadian Scene) — We moeten onze buitenlandse politiek met een vermindering van Canada's invloed in de wereld als onvermijdelijk aannemen. Dat is de duidelijke boodschap van het rapport van de regeringscommissie, belast met de bestudering van onze politiek ten aanzien van buitenlandse zaken en defensie.

De Commissie heeft het Witboek over "Buitenlandse Politiek voor Canadezen" bestudeerd en is tot de conclusie gekomen dat een van de belangrijkste aspecten van het Witboek is de poging om de verschillende opvattingen van het Kabinet Trudeau en van het Departement van Buitenlandse Zaken in-

zake onze buitenlandse politiek met elkaar in overeenstemming te brengen. De Commissie komt er rond voor uit dat "men zich moeilijk kan voorstellen dat Canada een belangrijke rol kan spelen in de Oorlog in Vietnam, de besprekingen inzake beperking van de wapenring, in het dispuut in het Midden-Oosten of — onverhoopt — een crisis in Berlijn". De Commissie meent dat het met de "gouden eeuw" van de Canadese buitenlandse politiek van de zestiger jaren gedaan is.

De enige weg die Canada kan volgen om invloed uit te oefenen op de gang van zaken is via de

Verenigde Naties. Canada kan alleen op deze manier een belangrijke rol spelen en wel in het bijzonder waar het verlenen van hulp betreft aan onderontwikkelde landen en in het handhaven van de vrede. De Commissie vraagt zich dan ook af tot in welke mate men van een bepaalde buitenlandse politiek voor Canada kan spreken. We zullen moeten reageren op onverwachte ontwikkelingen en die reacties moeten snel, effectief en constructief zijn.

Het Witboek leidt tot een gerechtvaardigde bezorgdheid dat Canada te weinig aandacht zal besteden aan "internationale vrede en veiligheid" door een te nauwe interpretatie van wat belangrijk is voor Canada zelf. Vrede en veiligheid zijn net zo belangrijk als de "kwaliteit van ons bestaan" waarop de Trudeau-Sharp politiek gebaseerd schijnt te zijn.

Voor het eerst is er een duidelijk verschil van opvatting waar te nemen tussen de Commissieleden die de Regering vertegenwoordigen en de afgevaardigden van de officiële oppositie partij, de Progressive Conservatives.

Onder de bestaande regels is het niet mogelijk dat de minderheid van een commissie een zg. minderheidsrapport uitgeeft. De Progressive Conservatives hebben echter een verklaring gepubliceerd onder de titel "Realistic Alternatives for Canadians", welke is ondertekend door alle acht leden van de partij, die zitting hebben in de Commissie. "Wij zijn het geheel oneens met het gezichtspunt van het Witboek, dat onze politiek een verlengstuk is van de binnenlandse politiek en dat economische overwegingen de allesoverheersende ingredienten dienen te vormen van onze buitenlandse politiek", zo zegt men in dit rapport. Men beschuldigt de Regering Trudeau van een "kortzichtige poging om de Canadese buitenlandse politiek bijna volkomen ondergeschikt te maken aan het eigenbelang van Canada". Men noemt hierbij in het bijzonder: 1. Canada heeft haar militaire deelname aan NATO in belangrijke mate gereduceerd. 2. Het heeft Canada's diplomatieke vertegenwoordiging in tal van delen van de wereld verminderd.

3. Canada heeft op beschamend trage wijze gereageerd met hulp aan landen waar men een crisis onderging of waar natuurrampen hadden plaats gehad. 4. Het is onverdedigbaar dat zo weinig prioriteit wordt verleend aan het handhaven van de vrede. 5. Canada heeft haar hulp aan het buitenland slechts op bescheiden schaal verhoogd.

Kortom, er wordt aan een nieuwe Canadese buitenlandse politiek gewerkt. Canada heeft de rol opgegeven die het gedurende de afgelopen 20 jaar in de wereldpolitiek heeft gespeeld, en is op zoek naar een nieuwe richting.

Voor een geslaagde vakantie met de hollande gezelligheid.

"Little Europe Resort"

BRACEBRIDGE, MUSKOKA

Cottages te huur tegen redelijke prijzen. Uitstekende kampeerswem- en visgelegenheden. (Ideaal voor groepskampen.) R. S. Bakema. Tel. 645-2738.

"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Plm. 25 mijl van Chr. Ref. Church in Orillia.



De Ruyters Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn
Hofleverancier A.o. 1860

Imported by: VAN'S Imp. Ltd.
P.O. Box 826, HAMILTON, Ont.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weet niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(4)

Wanneer Vader en de guust uit de kerk thuis komen, staan de suikergoedbeestjes verspreid op de tafel. Op Vaders plaats staat een bruine kip te wachten. Op Eine's plaats ook. Maria en Bram hebben ieder een witte. En Arjaan en Kees hebben ieder een geel kuikentje. Ook Poete en Wantje krijgen elk weer een kuikentje. Vanmorgen hebben ze er ook reeds een gekregen. Zelf heeft hij toen de rose haan opgegeten. Zodoende zijn er nog twee tjoksjes overgebleven.

Er is iemand met Vader meegekomen. Fransje kent de man wel, want hij komt wel vaker even aan uit de kerk. Verplanke is zijn naam, en Fransje mag hem wel.

Geef me es een puitje, vraagt Verplanke. Fransje biedt hem de hand aan die toevallig de twee kuikentjes vasthoudt. Nu houdt Verplanke zich of Fransje hem die aanbiedt, en zegt: O, bin die voe mien? Dank je wel oor Fransje! Maar Fransje roept met een hoge stem: Mae die tjoksjes mo'k daarom vrom aen oor!

Allen lachen om dit onomwonden bescheid — Verplanke niet het minst. Hij geeft de suikerbeestjes terug en voegt er vier dropkatjes bij, die hij uit zijn vestzakje gediept heeft. Uit beleefdheid aanvaardt Fransje dit geschenk, maar inwendig is hij er grotelijks vies van, juist omdat die katjes uit een vestjeszak komen, en hij weet dat hij ze niet eten zal. Hij legt ze meteen op de tafel en zet de tjoksjes er op een veilige afstand vandaan.

Hij laat zich van de banke zakken, kruipt onder de tafel door naar Arjaan, en vraagt of die paardje met hem wil spelen. Hij klauwtert op het paard zijn rug en ment het aan zijn oren door het gangetje naar het achterhuis. Maar daar is het te koud, en dus leidt hij zijn paard onder luidskeelse bevelen weer terug in den uze. Vader wil echter zulk lawaai niet hebben en kommende zich allebei op hun plaats achter de tafel. Dan zal Fransje maar met zijn blokken spelen. Kees helpt hem een grote schuur bouwen.

Maria en Bram zitten samen in een boek te lezen. Soms schieten ze hardop in de lach,

zo lollig schijnen ze het te vinden. Maria heeft nu haar grote muts niet meer op. Die ligt op geborgen in het kabinet. Wantje zit in een oud psalmboekje te bladeren. Ba en Verplanke zitten met elkaar te praten, en Poete zit stil toe te luisteren. Zo nu en dan staat ze op en roert even in de potten en pannen die op de kachel staan te dampen. Eine zit ook braaf te luisteren, zijn stoel vlak naast die van Vader.

Een enkele maal vangt Fransje het woord "Tere" op uit het gesprek. Hij denkt weer terug aan wat Poete hem vanmorgen verteld heeft. Hij kijkt eens door het raam naar de grijze lucht. Maar het huis van de Here is niet te zien. Ook zijn er geen engelen te oekennen die op weg zijn naar het kerkepitje. Hij ziet alleen enkele mussen die hongerig op de weg neerstrijken bij een hoop platgereden paardevijgen. Maar hij neemt zich voor af en toe eens 'n oogje in het zeil te houden. Wie weet, misschien wordt het hem wel vergund hen onopgemerkt te betrappen. Hij zal echter wel goed oppassen dat zij hem niet zien, want dan willen ze hem misschien ook al meenemen. Hij wil later ook wel graag naar de hemel, maar nu nog niet. Hij wil eerst groot worden, en een broek aanhebben, en naar schole gaan, en later met de paarden op het land werken, net als Ba.

Verplanke staat op en zegt: Kwa, ik gae es opstappen.

Allee, wat jacht, zegt Moeder. Bluuf je nie meeën? Je mō nog zo'n ende, en dan kù-je vanmirrig wee zoa nae de kerke.

Nië, dat za'k nie doen. Ze weten der thuus niks van, en dan zouen ze ongerust worren.

O, gelukkig! klinkt het opeens vanachter de tafel. Het is Fransje, die met grote spanning dit laatste gesprek gevolgd heeft.

Allen schieten tegen wil en dank hardop in de lach. Fransje krijgt er een kleur van, en Moeder ziet eveneens rood. Ze geeft hem een geduchtig standje door te zeggen: Allee, wat is dat noe, joe lillik jonk! Wi-je wē es gauw je mond ouwen! Maar Verplanke neemt het heel niet kwalijk. Hij moet zelf zo lachen

dat zijn ogen helemaal schuil gaan in de delta's rimpeltjes van zijn goedig gezicht. Vader zegt: Net zoa-je wilt. Mae je zū toch zoa nie wiggaen zeker, ee? Je most iëst nog mae es om een zegentje vraegen.

Verplanke zet zich weer neer, en Moeder zegt waarschuwend: Guust! Fransje! Puten bidden!

Fransje kijkt verbaasd van de een naar de ander. Er staat nog geen eten op tafel en ze zijn pas uit de kerk. Dan zegt hij: Ba ei vanachtend a 'n groaten oop ebid!

De jongens zitten te proesten en weten zich geen houding te geven. Ook Vader zit zich op de tanden te bijten, en Verplanke schiet in een luide lach. Gelukkig, nu durven de guust zich ook laten gaan.

Maar Fransje lacht niet, en is niet eens trots op dat er zo om hem gelachen wordt. Hij ziet niet in waarom er nu weer gebeden moet worden en hij dus zo lang stil moet zitten tot alles aan hem gaat prikken.

Na het middagmaal worden de gebruikelijke voorbereidingen getroffen voor de tweede kerkgang. Poete maakt zich nu ook gereed. Vanmiddag blijft Maria bij Fransje. Hij zou ook wel eens graag mee naar de kerke gaan, maar hij beselt dat de tijd daar nog niet rijp voor is. Het is veel te koud en te ver. Maar het grootste bezwaar, zeker in z'n eigen ogen, is dat hij nog niet uit de rokken is. Ook Wantje moet deze keer mee. Ze moet dan in vredesnaam haar zwartge-schilderde klompen maar dragen. Ze zal trouwens de enigste niet zijn die in zulk schoeisel de voorhoven des Heren zal binnenkloefen.

Er wordt beslist dat Kees ook thuis zal blijven, tot grote vreugde van Fransje. Want dat belooft onder meer het ongestoorde genot van paardje spelen als Vader eenmaal de deur uit is. Fransje zet alvast de stoelen op een rij en knielt bij de zijne neer. Hij wilde maar dat ze wat voortmaakten. Gaen me noe iëst bidden? dringt hij aan.

Als dat gebeurd is, doet Moeder haar zwartwollen omslagdoek aan. Ze kust Fransje en laat hem beloven een brave jongen te zullen zijn. Tegen Maria zegt ze: Zū-je de kachel nie uut laten gaen? Dan vertrekken ze. Eerst Vader en Moeder met Wantje. Even later Bram en Eine. Arjaan staat nog even bij het raam op zijn vriendje te wachten. Als hij hem ziet aankomen, vertrekt ook hij.

Ziezo, het spel kan beginnen. Kees is een vurig paard — niet maar zo'n sullig, log boerenpaard. Hij klauwt met de voorpoten over de vloermatten. Hij staat te briesen en te snuiven en kan nauwelijks wachten tot

zijn ruiter in het zadel zit. Ju! hitst Fransje hem, geheel overbodig, aan. En daar gaat het in een woeste vaart den uze door. Maar het paard is niet alleen wild, het is bovendien halsstarrig. Het wil telkens een andere kant op dan zijn ruiter. Fransje moet hem stevig aan de oren mennen en "Uto!" roepen om hem naar rechts en "Arom!" om hem naar links te laten gaan. Soms schrikt het paard van een stoof of een stoel en steigert dan wild omhoog terwijl het woest met de voorpoten in de lucht hakt. Dan giert Fransje het uit van heerlijke angst en moet zich met beide armen om Kees zijn hals klemmen om niet op de vloer te smakken.

Maria zit bij de tafel haar vragen voor de catechisatie te leren. Ze houdt haar handen onder haar hoofd en drukt tegelijk haar vingers stijf tegen haar muts op de plaats waar haar oren zijn. Telkens mompelt ze brokstukken van zinnen voor zich heen, maar Fransje heeft geen tijd er naar te luisteren.

Eindelijk heeft hij er genoeg van. Hij dirigeert zijn paard naar de stal onder de tafel en zegt: Noe was ik ok een paard — een klein perretje, je weet wē, een kacheltje. Jie was 't groate paerd en ik het kacheltje.

Hij gaat ook op zijn handen en knieën staan en hinnikt met een schrill stemmetje net als een echt veulen. Een der stoven is de voerbak. Daar moeten de paarden uit eten — niet echt natuurlijk, maar zo-mae-voe-zo-mae. Hij hangt zijn hoofd boven de voerbak en smakt en slikt en snuift om te bewijzen hoe lekker het kacheltje eet.

Dat spel kan natuurlijk niet de hele middag duren. Even later haalt Fransje zijn rommelkist voor de dag. Veel bijzonders zit daar niet in — een rist lege garenklossen aan een touwtje, allerlei kale blokken, een paar grote glazen knikkers van Arjaan, waar hij mee spelen mag omdat het toch geen knik-kertijd is, en verder een hoop naamloze prullen waar alle arbeiderskinderen uit grote gezinnen mee spelen.

Er is ook een lappenpop in. Fransje heeft een zwak voor poppen. Eeendeels valt dat te verklaren uit het feit dat Wantje, zijn direkte voorganger, er veel mee speelt, maar waarschijnlijk vloeit het nog meer voort uit een onbewuste behoefte ook iemand onder zich te hebben die tegen hem behoort op te zien, zoals hij dat tegen zijn grote broers en zusters doet. Want zelfs Wantje is vier jaar ouder dan hij.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

CALVINIST-CONTACT — AUGUST 12/19, 1971

KLEDING MAAKT DE MAN

In het Juni nummer van The Outlook schreef Rev. Leonard Greenway een artikel onder het hoofd "A Distressed Father." Daarin vertelt hij van een vader, die zich ernstig bezorgd maakt over zijn 16-jarige dochter. Het meisje toont geen enkele belangstelling voor de kerkdiensten, zij klaagt er over dat de preken haar niet interesseren en zegt dat zij verre de voorkeur geeft aan de informele samenkomsten, waar de mensen kunnen komen zoals ze zijn.

In hetzelfde artikel wordt een predikant ten tonele gevoerd, die bijna op het punt is het op te geven, hoewel hij nog maar pas in de veertiger jaren is. Hij beklagt zich erover dat hij geen enkele aansluiting bij de jonge mensen heeft.

Wij kennen die geluiden maar al te goed. Men kan ze aan beide kanten van de grens horen. Menigeen maakt zich ongerust. Rev. Greenway besluit dan ook zijn artikel met te herhalen wat die vader tegen hem zei: "Pray for us parents, who are still in our thirties, we are worried about our young people."

Maar om "worried" te zijn is niet genoeg. Dat helpt ouderen noch jongeren. Om dit probleem te benaderen is een grote mate van eerlijkheid nodig, van de jongeren, maar niet minder van de ouderen. Laten wij ons ditmaal tot de laatste mogen beperken.

Waar zijn wij eigenlijk bezorgd over? De vader in het artikel van Rev. Greenway was bezorgd over het feit, dat zijn dochter niets geeft om de traditionele kerkdiensten, maar veel liever naar een samenkomst (een christelijke samenkomst) gaat, waar ze kan komen zoals ze is, met "blue jeans" en al. Zo'n kind toch. Maar of die vader daar alleen maar worried over was staat in dat artikel niet. Misschien was er wel meer. Maar niettemin zijn er zeer velen, die zich alleen maar bezorgd maken over het feit, dat hun kinderen niet in het traditionele spoor van de gevestigde kerken gaan. Als ze dat nu maar deden, als ze nu maar "meeliepen" in dat oude gevestigde spoor, dan zou onze bezorgdheid een stuk minder zijn.

Zou het? U moet eens de tijd nemen om rustig het boek Zefanja te lezen. Het hele boek. En heel openhartig lezen. Dat boek begint met Gods aankondiging, dat alles er aan zal gaan. Niets zal op zijn plaats blijven. Dat moeten wij eens op ons laten inwerken. Alles zal van zijn plaats komen. Ook ons kerkelijk instituut zal er aan gaan. Al onze tradities en conventies zullen er aan gaan. Als je daar goed bij doordent, blijf je niet rustig op je stoel zitten. Alles zal God "wegrapen." Maar zo mistroostig als dit boek begint, zo jubilerend eindigt het. Die blijdschap van Zefanja kent aan het einde van zijn boek geen grenzen, maar die blijdschap komt pas, als de HERE alles weggevaagd heeft.

Waarom zijn we zo bezorgd over onze jongeren? En waarom zijn wij zo bezorgd over onze kerkelijke gebruiken en tradities? Bestaat er dan geen verbond meer? Is het dan alles een kwestie van menselijke berekening en opvoeding? Zijn we dan vergeten, dat God van die kinderen gezegd heeft, toen zij nog maar heel, heel klein waren, dat ze van HEM zijn? Zijn we bezorgd over wat wij in onze kerkelijke instituten hebben opgebouwd en waarvan wij willen, dat onze jongeren dit zullen voortzetten, of zijn we bezorgd over het feit, of die jongeren inderdaad God hebben ontmoet, de HERE kennen in Zijn verbond, "excited" raken over wat God voor hen is? Vraag het iedere jeugdouderting waar hij een grotere drang gevonden heeft naar God, bij de ouderen of bij de jongeren. Hij zal U dadelijk de jongeren noemen. Natuurlijk zijn er uitzonderingen, maar zijn die uitzonderingen er onder de ouderen niet even goed?

Zeker, wij begrijpen de bezorgdheid van de ouderen wel, maar laten die ouderen eerlijkheidshalve de moed hebben de hand in eigen boezem te steken. Wat hebben de jongeren in onze veelgeroemde kerkdiensten gevonden? Hebben zij er God gevonden? Ze gingen mee naar de kerk, zij moesten mee, maar hebben de ouderen de jongeren iets laten zien, wat hen jaloers maakte? Dáár het ze iets? Doet het die ouderen zelf iets?

Wij houden geen pleidooi voor het afschaffen van de eredienst. Wij willen geen veranderingen ter wille van de veranderingen. Maar wij willen een levend verkeer tussen God en Zijn mensen in de eredienst. Dáár zit het probleem. Wat doet het er toe of iemand in een keurig zomercostuum of in blue jeans komt? DAT is het niet. DAAR zit het niet. Of er levend contact is, of er uitwisseling van liefde tussen God en Zijn kinderen is, of er een boodschap uit de hemel is, DAT is het punt. Als wij dit over het hoofd zien, dan liggen er nog heel wat worries op ons te wachten.

De Heiland heeft niet gesproken over een keurig kostuum of over blue jeans. Maar wel over het bruiloftskleed. Dat bruiloftskleed maakt voor God de man.

D.F.

Het Christelijke Leven

①②

Wat de mens van nature is

Nu gaan we naar Rom. 5:12-21. In deze prachtige verzen zien wij de tegenstelling tussen genade en zonde; de gehoorzaamheid van Christus staat hier tegenover de ongehoorzaamheid van Adam. En deze verzen zijn het begin van het tweede gedeelte van de hoofdstukken 1-8, waarmee wij ons nu bezig zullen houden. De conclusie van vers 19 in het vijfde hoofdstuk vormt de grondslag voor onze verdere overdenking. "Want gelijk door de ongehoorzaamheid van één mens zeer velen zondaren geworden zijn, zo zullen ook door de gehoorzaamheid van Eén zeer velen gerechtvaardigd worden". Hier laat de Geest van God ons eerst zien wat we zijn, en dan hoe wij dat geworden zijn.

Aan het begin van ons leven als Christen maken we ons veel meer zorgen over wat wij doen dan over wat wij zijn. Wij denken dat wij wel goede Christenen zouden zijn als wij bepaalde dingen maar anders zouden kunnen doen, en andere dingen nalaten. Wij proberen ons gedrag te wijzigen. Maar het resultaat beantwoordt niet aan onze verwachtingen. Wij ontdekken tot onze schrik dat onze moeilijkheden een diepere oorzaak hebben, geen uitwendige, maar een inwendige. Wij proberen wel de wil van God te doen, maar er is iets in ons dat zich daartegen verzet. Wij willen nederig zijn, maar in ons diepste wezen komt daar iets tegen in opstand. Wij willen graag liefde geven, maar innerlijk voelen wij ons de liefdeloosheid zelf. Wij glimlachen en doen vriendelijk, maar onze gevoelens zijn bepaald onvriendelijk. Hoe meer wij ons inspannen om deze dingen aan de buitenkant te verbeteren, hoe meer wij ontdekken dat de moeilijkheden diep in ons hart hun oorsprong vinden, totdat we zeggen: "Here, nu begrijp ik het! Ik heb niet alleen slechte dingen gedaan; ik ben zelf slecht". De uitspraak van Rom. 5:19 begint ons duidelijk te worden. Wij zijn zondaars. Wij

zijn leden van een mensengeslacht dat anders geworden is dan God met hen voorhad. Door de zondeval voltrok zich een fundamentele wijziging in het karakter van Adam waardoor hij een zondaar werd, iemand die van nature niet in staat is God te behagen. De familie-trekken, die wij allen met hem gemeen hebben, zijn niet alleen de uiterlijke, maar ook de innerlijke. Het zijn de karaktertrekken. Wij zijn "zondaars geworden". Hoe ging dit in zijn werk? "Door de ongehoorzaamheid van één mens", zegt Paulus. Ik wil proberen dit met een voorbeeld duidelijk te maken.

Ik heet Nee. Dat is een vrij veel voorkomende naam in China. Hoe ben ik aan die naam gekomen? Ik heb hem niet zelf gekozen. Ik heb geen lijst met alle mogelijke Chinese namen voor mij genomen en deze naam uitgezocht. Dat ik Nee heet is geheel buiten mijn toedoen gebeurd en ik kan dat ook niet veranderen. Ik ben een Nee, omdat mijn vader een Nee was, en mijn vader was een Nee omdat mijn grootvader een Nee was. Wanneer ik mij gedraag als een Nee ben ik een Nee, maar wanneer mijn gedrag daarmee in strijd zou zijn, dan zou ik nog een Nee zijn. Al zou ik president van China worden of als een bedelaar langs de straat zwerven, dan ben ik nog een Nee.

Ik ben geen zondaar om mijn eigen zonden, maar ik ben een zondaar omdat ik in Adam was toen hij zondigde. Omdat ik uit Adam geboren ben, ben ik één met hem, en daar kan ik niets aan veranderen. Al doe ik nog zo mijn best, ik hoor toch bij Adam en daarom ben ik een zondaar.

In China sprak ik daar eens over en zei: "Wij hebben allen in Adam gezondigd". Iemand antwoordde: "Dat begrijp ik niet". Dus probeerde ik het uit te leggen. "Alle Chinezen stammen af van Huang-ti", zei ik. "Meer dan vierduizend jaar geleden voerde hij

oorlog met Si-lu. Zijn vijand was erg sterk, maar toch overwon en versloeg Huang-ti hem. Daarna vestigde Huang-ti het Chinese rijk. Wat zou er gebeurd zijn als Huang-ti zijn vijand niet gedood had, maar hijzelf was gedood? Waar zou u dan zijn? "Ik zou er helemaal niet zijn", antwoordde hij. "O, nee", zei ik, "Huang-ti had rustig kunnen sterven, daarom zou u nu toch wel kunnen leven?" "Onmogelijk", riep hij uit, "als hij gestorven was dan had ik nooit kunnen leven, want mijn leven is uit hem voortgekomen".

Ziet u dat het menselijk leven één geheel is? Ons leven vindt zijn oorsprong in Adam. Als uw grootvader op driejarige leeftijd gestorven was, waar zou u dan zijn? Dan zou u in hem gestorven zijn. Hij droeg uw leven in zich. Precies zo droeg Adam het leven

van ieder van ons in zich. Niemand kan zeggen: "Ik ben er in Eden niet bij geweest", want wij waren er allen "in Adam" toen hij bezweek voor de woorden van de slang. Wij zijn daarom allen betrokken bij de zonde van Adam, en door onze geboorte uit Adam hebben wij zijn natuur. Wij danken ons bestaan aan Adam, en omdat zijn leven een zondig leven is geworden, een leven met een zondige natuur, is het leven dat wij van hem ontvangen ook zondig. Dus de fout schuilt in onze afkomst, niet in ons gedrag. Er is geen bevrijding mogelijk tenzij we onze afkomst kunnen veranderen. En langs die weg komt de bevrijding dan ook, want zo heeft God ons probleem opgelost.

(See page 8 for English translation)

VERWACHT U BEZOEKERS UIT HOLLAND?

ZULLEN ZIJ TEGEN
ZIEKENHUISKOSTEN
IN ONTARIO
VERZEKERD ZIJN?

WAARSCHIJNLIJK NIET

"BLUE CROSS" HEEFT EEN
NIEUW PLAN DAT
HEN KAN DEKKEN

Vraag inlichtingen vandaag

Ontario Blue Cross



VISITORS HEALTH PLAN

24 Ferrand Dr., Don Mills, Ontario
Telephone (416) 429-2661

Het is nu gemakkelijker om met de familie dit jaar naar Nederland te gaan!

De KLM heeft nu een speciaal laag tarief voor jongeren tussen 12 en 26 van \$200.* vanaf Montreal, \$215.* vanaf Toronto.

Dat kan een aanzienlijke besparing voor U betekenen als U kinderen in die leeftijdsgroep hebt. En kinderen tussen 2 en 12 jaar betalen natuurlijk nog steeds de helft van het tarief voor volwassenen, baby's onder 2 jaar betalen slechts 10%!

Hier is een overzicht van de thans geldende tarieven vanaf Montreal:

\$200.* economy klasse, voor jongeren van 12 tot 26 jaar oud.

\$283.** economy klasse, 29-45 daags retourtarief voor volwassenen.
(na 1 september)

\$339.** economy klasse, 17-28 daags retourtarief voor volwassenen.
(na 1 september)

* \$10. extra voor alle vluchten binnen een der hoogseizoenen. Deze vallen als volgt: Oostwaarts: 20 juni t/m 25 juli, 15 dec. t/m 4 jan., 23 maart t/m 12 april. Westwaarts: 20 juli t/m 31 aug., 15 dec. t/m 4 jan., 23 maart t/m 12 april.

**Voor elke vlucht op een vrijdag, zaterdag of zondag dient U \$15. bij te betalen. Deze tarieven liggen \$38. hoger vanuit Toronto/Hamilton, \$65. hoger vanuit Winnipeg, \$102. hoger vanuit Calgary/Edmonton en \$141 vanuit Vancouver. Tot september: \$60. hoger.

Neem een van de dagelijkse KLM-vluchten op een weekdag (maandag t/m donderdag) vanaf Montreal rechtstreeks naar Amsterdam. Alleen de KLM geeft u keuze uit zoveel vluchten per week.

De KLM heeft, om het U nog gemakkelijker te maken, ook een betalingsregeling, waarvan U desgewenst gebruik kunt maken. U betaalt dan slechts 10% aan en de rest in maandelijkse bedragen.

Kijkt U eens op de kalender welke tijd U goed zou uitkomen voor die lang voorgenomen reis naar Holland.

Er is geen betere tijd dan nu!

Bel of bezoek een reisbureau of een kantoor van de KLM om volledige inlichtingen!

HOLLANDIA

Steengoed Ondergoed voor iedereen

IMPORTEUR:

JANKOK LTD.

P.O. BOX 252 — WILLOWDALE, ONT.

\$200.00 Return Montreal—Amsterdam

\$215.00 Return Toronto—Amsterdam

\$10.00 extra when RETURNING before August 31, 1971

AGE LIMIT UNDER 26. AVAILABLE EVERY DAY.
GOOD FOR UP TO 12 MONTHS. INSTANT CONFIRMATION.

Also Special Youth Fares for other destinations.

Special Student Fare for Under 30: Toronto—Amsterdam
\$260.00, after September 1, \$240.00.

Valentine Travel Service Ltd.

1642 Bayview Ave., Toronto 17, Ont. tel. 485-0336 (24 hrs)
open Monday through Saturday 9 am—6 pm.

Lucas Koops

owner

London Travel Bureau

Postian Building, 395 Dundas Street, London, Ont. tel. 432-1141

Herman Koops

manager

The Christian Life

10

Man's State by Nature

We come therefore to Romans come to the Lord and say, 'Lord, 5:12-21. In this great passage I see it now! Not only what I have done is wrong; I am wrong.' The conclusion of Romans 5:12 is set against the disobedience of Adam. It is placed at the beginning of the second section of Romans (5:12 to 8:39), with which we shall now be particularly concerned, and its argument leads to a conclusion which lies at the heart of the character of Adam whereby very heart of our further meditation he became a sinner, one constitutionally unable to please God; and it is found in verse 19 already quoted: 'For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous'. Here the Spirit of God is seeking to show us first what we are, and then how it was we came to be what we are.

At the beginning of our Christian life we are concerned with our doing, not with our being; we are distressed rather by what we have done than by what we are. We think that if only we could rectify certain things we should be good Christians, and we set out therefore to change our actions. But the result is not what we expected. We discover to our dismay that it is something more than just a case of trouble on the outside — that there is in fact more serious trouble on the inside. We try to please the Lord, but find something within that does not want to please Him. We try to please the Lord, but find something within that does not want to please Him. We try to be humble, but there is something in our very being that refuses to have sinned that I am a sinner, because I was in Adam when he sinned. Because by birth I am a sinner, therefore I am a part of him. What is more, I can do nothing to alter this. I can not, by improving my behaviour, make myself other than a part of Adam, seated is the trouble. Then we and so a sinner.

My name is Nee. It is a fairly common Chinese name. How did I come by it? I did not choose it. It did not go through the list of possible Chinese names and select this one. That my name is Nee is in fact not my doing at all, and, moreover, nothing I can do can alter it. I am a Nee because my father was a Nee, and my father was a Nee because my grandfather was a Nee. If I act like a Nee I am a Nee, and if I act unlike a Nee I am still a Nee. If I become President of the Chinese Republic I am a Nee, or if I become a beggar in the street I am still a Nee. Nothing I do or refrain from doing will make me other than a Nee.

We are sinners, not because of ourselves but because of Adam. It is not because I individually have sinned that I am a sinner, but because I was in Adam when he sinned. Because by birth I am a sinner, therefore I am a part of him. What is more, I can do nothing to alter this. I can not, by improving my behaviour, make myself other than a part of Adam, seated is the trouble. Then we and so a sinner.

In China I was once talking in this strain and remarked, 'We have all sinned in Adam.' A man said, 'I don't understand,' so I sought to explain it in this way. 'All Chinese trace their descent from Huang-ti,' I said. 'Over four thousand years ago he had a war with Si-lu. His enemy was very strong, but nevertheless Huang-ti overcame and slew him. After this Huang-ti founded the Chinese nation. Four thousand years ago therefore our nation was founded by Huang-ti. Now, what would have happened if Huang-ti had not killed his enemy, but had been killed instead? Where would you be now?' 'There would be no me at all,' he answered. 'Oh, no! Huang-ti can die his death and you can live your life.' 'Impossible!' he cried. 'If he had died, then I could never have lived, for I have derived my life from him.'

Do you see the oneness of human life? Our life comes from Adam. If your grandfather had died at the age of three, where would you be? You would have died in him! Your experience is bound up with his. And in just the same way the experience of every one of us is bound up with that of Adam. None can say, 'I have not been in Eden', for potentially we all were there when Adam yielded to the serpent's words. So we are all involved in Adam's sin, and by being born 'in Adam' we receive from him all that he became as a result of his sin — that is to say: the Adam-nature, which is the nature of a sinner. We derive our existence from him, and because his life became a sinful life, a sinful nature therefore the nature which we derive from him is also sinful. So, as we have said, the trouble is in our heredity, not in our behaviour. Unless we can change our parentage there is no deliverance for us.

But it is in this very direction that we shall find the solution of our problem, for that is exactly how God has dealt with us.

B. Boulogne

(To be continued)

Congratulations

With thanks to God we are happy to announce the birth of our daughter

TAMARA WILHELMINA

Friday, July 3, 1971.

Sister for Heather and Laurie. Lawrence and Doris Vanden Berg (nee DeMoor).

5105 Warner Avenue, Allendale, Michigan 49401

On July 17th, 1971 we gratefully received our son

HAROLD JOHN

A brother for Albert, Arthur and Raymond.

Ben and Wil Van Ommen (nee Stein). 7707 Redstone Road, Mississauga, Ontario.

With thanks to God and great joy we announce the birth of our daughter

JANE GERALDINE

The thankful parents: Siebe De Haas, Ann De Haas, nee Jousstra.

The 22th day of July, 1971. R.R. 4, Galt.

With thanks to the Lord, and with great joy we announce the birth of our daughter

IRENE LYNETTE

A sister for William & Janine.

Rev. & Mrs. Henry Katerberg.

July 23, 1971.

Drive-in Rd. R.R. # 1, Pembroke, Ont.

We are very happy and proud to announce the final adoption of our dear little son and brother; God's gift,

PETER DONOVAN

(2 years old)

arrived in our family Dec. 7, 1970.

Jack & Joanne Boonstra and Jamie.

Burlington, Ont.

On August 1, 1971 the Lord blessed us again with the birth of a son, whom we named

EUGENE JOEL

A brother for Harry J., John, Elizabeth A., and Lynn P.

Thankful parents: Jakob and Penny Kits.

P.O. Box 144, Agassiz, B.C.

With thankful hearts to God we announce the final adoption of our son

DARRYL WILLIAM

Born March 18, 1968.

A brother for Laura, Peter, Maxwell & Faith.

The proud parents: Mack & Catherine VanderMeulen, nee VanderZwaag.

R.R. 1, Troy, Ont.

With thanks to God, we announce the arrival of our first grandson

HENDRIK

Son of Peter & Sandy Van Harten, 48 Hammersmith Ave., Toronto 17.

We hope that God will always keep this child under his care.

The proud grandparents: Mr. & Mrs. H. Van Harten.

1561 Bayview Rd., Oakville, Ont.

Mr. and Mrs. Chris Troelstra of 4704 Walsh Ave., Terrace, B.C. are pleased to announce the forthcoming marriage of their daughter

BERTA

to

Mr. MARTIN DEN HAAN

son of Mr. and Mrs. A. M. den Haan of Alliston, Ont.

The wedding will take place D.V. Thursday, August 19, 1971 at 3:30 P.M. in the Terrace Christian Reformed Church.

Rev. J. Van Dyk officiating.

Future home: Drayton, Ont.

The Lord willing, on Friday, August 20, 1971 at 7:30 p.m. our daughter

HERMA BINNEMA

will be united in marriage to

HANK DUNNEWOLD

son of Mr. and Mrs. Engelbertus Dunnewold, Scottdale, N.S. in the Christian Reformed Church of New Glasgow, N.S.

Future address: R.R. # 2, Scottdale, N.S.

Rev. & Mrs. Jacob H. Binnema.

Mr. & Mrs. Peter Hamming of Pitt Meadows, B.C. wish to announce the forthcoming marriage of their daughter

MARTHA

to

Mr. BILL HIEMSTRA

son of Mr. & Mrs. Henry-Hiemstra of Listowel, Ont.

The wedding will take place August 20, 1971 in the Haney Chr. Ref. Church at 7:30 P.M.

Rev. W. Dykstra officiating.

KOBES - KIRBY

Mr. & Mrs. Hans Kobes are pleased to announce the forthcoming marriage of their only daughter

MARGARETHA

to

Mr. TERENCE W. KIRBY

son of Mr. & Mrs. J. S. Kirby of Ottawa.

The wedding will take place on Saturday, August 21, 1971 at 6:30 P.M. in the Calvin Christian Reformed Church of Ottawa.

Rev. A. W. Schaafsma officiating.

The couple will reside in Ottawa, Ont.

Mr. and Mrs. P. Langeveld of London, and Mr. and Mrs. J. Tolma of Chatham are pleased to announce the marriage of their children

ENICA and ART

on Saturday, the twenty-first of August, 1971, at 3:00 p.m. in the Sunrise Baptist Church, 258 Clarke Road, London, Ont.

Rev. J. B. Vos of Scarborough officiating.

Future address: 14318 Beacon, Apt. 1, Orland Park, Ill.

Point Pelee is one of the best areas in Canada for the study of birds. It is on the spring and autumn migration routes of many species. Rare birds — cardinals, Bewick's wrens, orchard orioles — nest in the park. Some rare species such as the eastern mole, northern katydid, giant swallow-tailed butterfly and mole cricket are restricted in distribution in Canada to this area.

Point Pelee is reached by car from Leamington, on Highway No. 3 and from Highway No. 18. There is one serviced campground located about four miles south of the park entrance, equipped with kitchen, laundry, washroom facilities and showers. Accommodation for 125 tents and 15 trailers is provided. Detailed information may be obtained by writing to the Superintendent, Point Pelee National Park, Leamington, Ontario.

It is interesting to note that Point Pelee is the most southern mainland in Canada and is at the same latitude as northern California.

Point Pelee is one of the few areas where the true deciduous forest of North America occurs in Canada, and where its animals still live in a near-primeval state. Trees include black walnut, red mulberry, cottonwood, sycamore, white sassafras, hickory, bass farnia.

CANADA'S NATIONAL PARKS:

Point Pelee National Park

by John F. Hayes

(Can. Scene) - Point Pelee National Park, situated in southwestern Ontario, about six miles south of Leamington, is a V-shaped peninsula jutting into Lake Erie at its western end. It was established as a park in 1918 to preserve and protect the unique plants and animals of the area. Its 3,500 acres are made up of attractive sand beaches, forest, open parklands and a deep fresh water marsh of some 2,000 acres. To allow the plants and animals to develop naturally without human interference, a small area was set aside as a Nature Reserve in 1942.

Point Pelee is one of the few areas where the true deciduous forest of North America occurs in Canada, and where its animals still live in a near-primeval state. Trees include black walnut, red mulberry, cottonwood, sycamore, white sassafras, hickory, bass farnia.

Point Pelee is reached by car from Leamington, on Highway No. 3 and from Highway No. 18. There is one serviced campground located about four miles south of the park entrance, equipped with kitchen, laundry, washroom facilities and showers. Accommodation for 125 tents and 15 trailers is provided. Detailed information may be obtained by writing to the Superintendent, Point Pelee National Park, Leamington, Ontario.

It is interesting to note that Point Pelee is the most southern mainland in Canada and is at the same latitude as northern California.

Point Pelee is one of the few areas where the true deciduous forest of North America occurs in Canada, and where its animals still live in a near-primeval state. Trees include black walnut, red mulberry, cottonwood, sycamore, white sassafras, hickory, bass farnia.

Point Pelee is reached by car from Leamington, on Highway No. 3 and from Highway No. 18. There is one serviced campground located about four miles south of the park entrance, equipped with kitchen, laundry, washroom facilities and showers. Accommodation for 125 tents and 15 trailers is provided. Detailed information may be obtained by writing to the Superintendent, Point Pelee National Park, Leamington, Ontario.

It is interesting to note that Point Pelee is the most southern mainland in Canada and is at the same latitude as northern California.

Point Pelee is one of the few areas where the true deciduous forest of North America occurs in Canada, and where its animals still live in a near-primeval state. Trees include black walnut, red mulberry, cottonwood, sycamore, white sassafras, hickory, bass farnia.

Mr. & Mrs. E. Mast of Scarborough, Ontario are pleased to announce the forthcoming marriage of their daughter

MEEKE

to

Mr. GEORGE OEGE CLAUS

son of Mr. & Mrs. P. Claus of Scarborough, Ontario.

The wedding will take place on Saturday, August 21, 1971 at 3:00 P.M. in the Grace Christian Reformed Church of Scarborough, Ontario.

Rev. J. Geuzebroek officiating.

Mr. JOHN MASTENBROEK

Emo, Ont.

and

Mrs. ANN MARY VISSER

Duncan, B.C.

are pleased to announce their forthcoming marriage.

The ceremony will take place in the Christian Reformed Church of Duncan, B.C., D.V. Saturday, August 21st, 1971 at 2:30 o'clock p.m.

Rev. J. Boonstra officiating.

Future address: R.R. # 2, Emo, Ontario.

Mr. and Mrs. H. John Vaandering of 14 Proctor Avenue, Brantford, Ontario are happy to announce the forthcoming marriage of their daughter

HELENA VANDERWEL

to

FRED REITSMA

son of Mrs. A. Reitsma of R.R. 1, Stoney Creek, Ontario and the late Mr. Reitsma.

The wedding will take place D.V. on August 21, 1971 at 4:30 p.m. in the Brantford Christian Reformed Church.

Rev. R. Praamsma officiating.

Mr. & Mrs. George Kamphuis of Welland, Ontario are happy to announce the forthcoming marriage of their daughter

MICHELLE

to

Mr. JOHN VISSER

son of Mrs. Melis Visser of Charlottetown, P.E.I.

The wedding will take place on Friday, Sept. 3, 1971 at 2:00 in the Knox Presbyterian Church, Fitch St., Welland, Ont.

R.R. # 2, Welland, Ont.

Mr. & Mrs. Geert Brink, 393 Marlboro St., Brantford, Ont. wish to announce the forthcoming marriage of their daughter

DORA GEPKE

to

GEORGE KAMMINGA

son of Mr. & Mrs. Klaas Kamminga of Carman, Man.

The wedding to take place on Sept. 3, 1971 at the Christian Reformed Church, 621 College Ave., Winnipeg, Man. by Rev. C. Tuininga.

Future address: 1767 Rosser Rd., Winnipeg, Manitoba.

With great pleasure Mr. and Mrs. Gerrit Brouwer of Hamilton, Ontario announce the marriage of their daughter

REINDERDINA (IRENE)

to

ROGER DALE KONYNDYK

son of Mr. and Mrs. Kenneth Konyndyk, Sr. of Grand Rapids, Michigan.

The wedding will take place D.V. on Saturday, September 4, 1971 at 11:30 a.m. in the Immanuel Christian Reformed Church, corner of West 5th & Mohawk.

The couple will make their home in East Lansing, Michigan.

BILLY GRAHAM TELLS CALIFORNIA LEGISLATURE 'TURN TO GOD' TO SOLVE SOCIAL ILLS

Sacramento (EP) — A national turning to God could help solve problems, Evangelist Billy Graham of America's pressing social ham told the California legislative assembly here June 29.

Speaking to a joint session of the Assembly and Senate, which was attended by Governor Ronald Reagan, the evangelist said the "great question is, can this nation be united?" He said the answer is in a national turning to God which "could restore much of what we have lost in the past."

In an oblique reference to the state's legislative budget deadlock he said, \$100 billion wouldn't solve California's problems. The basic problem is the human spirit. How can we make man love his fellow man?"

He suggested that 'Jesus power' instead of policemen might be used to stop some demonstrations that turn violent, as they did in his Chicago crusade in mid-June.

Point Pelee is reached by car from Leamington, on Highway No. 3 and from Highway No. 18. There is one serviced campground located about four miles south of the park entrance, equipped with kitchen, laundry, washroom facilities and showers. Accommodation for 125 tents and 15 trailers is provided. Detailed information may be obtained by writing to the Superintendent, Point Pelee National Park, Leamington, Ontario.

It is interesting to note that Point Pelee is the most southern mainland in Canada and is at the same latitude as northern California.

Point Pelee is one of the few areas where the true deciduous forest of North America occurs in Canada, and where its animals still live in a near-primeval state. Trees include black walnut, red mulberry, cottonwood, sycamore, white sassafras, hickory, bass farnia.

Point Pelee is reached by car from Leamington, on Highway No. 3 and from Highway No. 18. There is one serviced campground located about four miles south of the park entrance, equipped with kitchen, laundry, washroom facilities and showers. Accommodation for 125 tents and 15 trailers is provided. Detailed information may be obtained by writing to the Superintendent, Point Pelee National Park, Leamington, Ontario.

It is interesting to note that Point Pelee is the most southern mainland in Canada and is at the same latitude as northern California.

Point Pelee is one of the few areas where the true deciduous forest of North America occurs in Canada, and where its animals still live in a near-primeval state. Trees include black walnut, red mulberry, cottonwood, sycamore, white sassafras, hickory, bass farnia.

LAKEWOOD CHRISTIAN CONFERENCE GROUNDS

Labour Day Weekend Camp & Picnic September 4 - 6

PICNIC ON SATURDAY Come and meet your friends from all over CAMP ALL WEEKEND because that's where they'll be

- Swimming in clear & beautiful Lake Huron
- Nature Trails
- Games
- Communal Singing
- Saturday Nite Movie

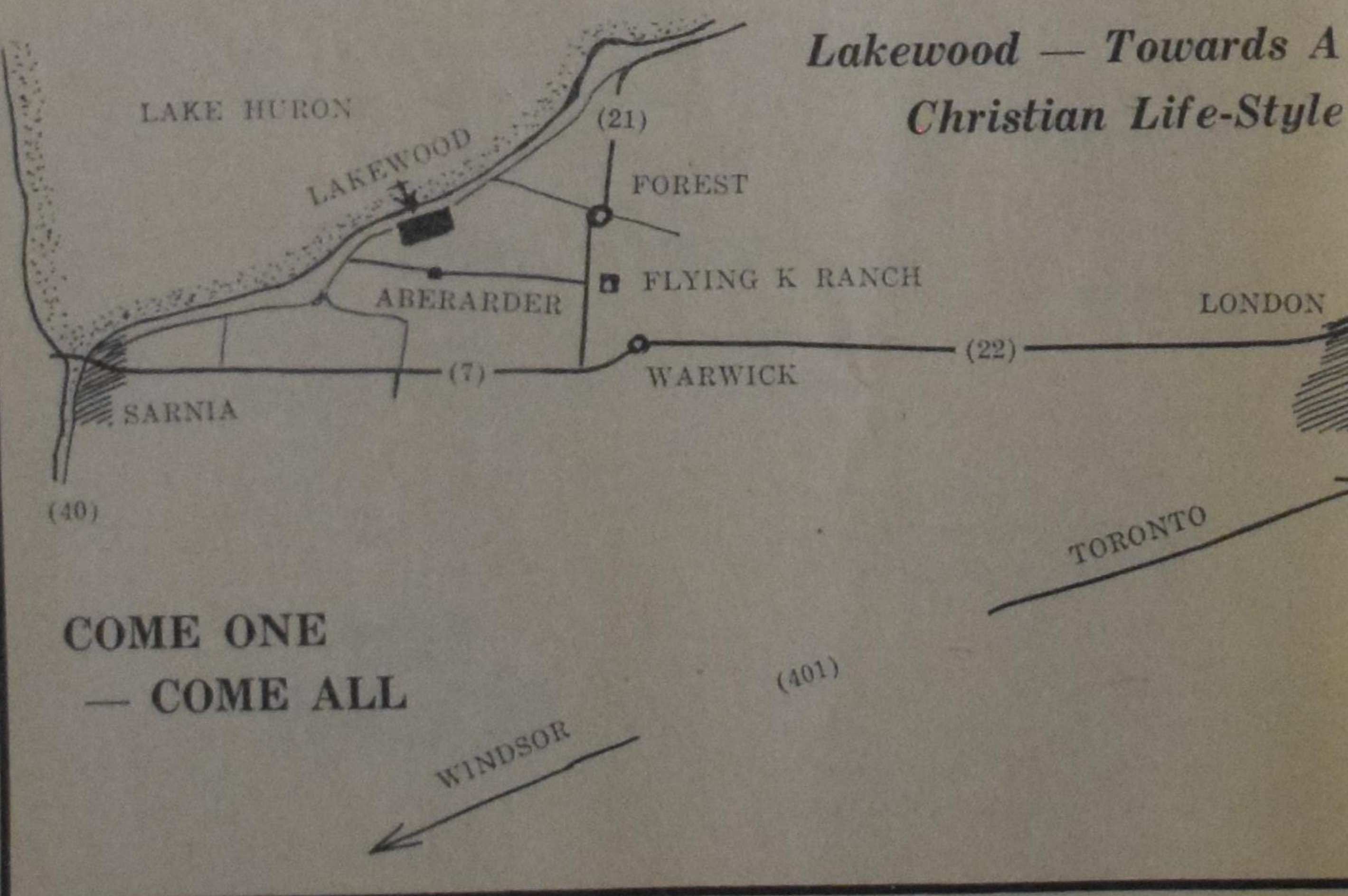
**SUNDAY RALLY REV. SPOOR
SPECIAL MUSIC**

BRING LAWN CHAIRS - BLANKETS - HYMNBOOKS - A JOYFUL HEART

ADMISSION: Saturday Picnic — 50 cents

Camping for Weekend — \$5.00 for Members

\$6.00 for Non-Members



COME ONE
— COME ALL

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

WELCOME!

Once in a while something quite common may suddenly appear in a different light. This happened when I was carefully going through the latest arrival of about 45 church bulletins, kindly forwarded to me as the editor of this page.

Without any exception all these bulletins carried a nice, even here and there impressive word of welcome on the front page at the top. All those who had come to worship, but especially guests and visitors were addressed. As a stranger myself in such a church I might have received the pleasant idea that I had found a very friendly and hospitable church.

There and then that "word of welcome" on paper struck me. Suddenly it got a more or less humorous character in my mind. A well prepared word of welcome in a church bulletin turns out to be way different from a warm personal welcome in reality.

In these extremely beautiful summer months we may hear some experiences told by many people who, travelling or camping, attended services in Reformed Christian churches in Canada recently. "Nobody there talked to us." "The people in church did not notice at all that we were strangers." "We went back to our tent and made our own coffee."

In short: only a few churches are just as kindly welcoming visitors as the general and official words are doing in their church bulletins.

Yet in just one of the 45 bulletins I found a decision made by the Third Edmonton Christian Reformed Church Council on this very same matter. It was decided to give the Council members the task to extend a special welcome to the visitors and guests. According to a well prepared schedule, some Council members should be at the front entrance of the church, 15 minutes prior to the worship service, to welcome the strangers. ("Hither and Yon" on this page carries the full report.)

This laudable decision will make all the difference. Moreover the whole congregation will benefit from this novelty and pretty soon no stranger in that church will leave the service anymore without having been personally contacted, and without having received some kind invitation.

Words are cheap. Although necessary, it is just easy to print an extremely welcome on paper and to leave it there. But the consistory mentioned understood that such a fine note in the bulletin should be accompanied by friendly acts.

This highly appreciated decision should work as an example. All of our churches in Canada should follow it.



SCANNER

THIS AND THAT

Praise the Lord! I love my Jesus. Isn't He the greatest? A few weeks ago I read an article in Look magazine about the Jesus People in California. It was really far out. At the end of the story it said, "Look out you other 49 states — Jesus is coming!" That is really fantastic!

I live in a small town of 10,000. The place is Kodiak, Alaska. Oh, how the Lord has been working up here! A few months ago we started a youth group which meets every Monday night. At our first meeting we had six people. At our last Monday meeting we had 20. Then last night, which was Friday, we all decided to have a special meeting, just to praise the Lord. There were 26 young people there. Be in prayer that we will show many people how beautiful Jesus really is.

— Carol Douthit in The Truth.



From the Edmonton Chapter of the AACS comes

A MESSAGE TO THE COMMUNITY

The St. Catharines Conference, at which supporters and non-supporters of the AACS came together to discuss their difficulties with each other as citizens of the Kingdom of our Lord Jesus Christ, is still fresh in our minds. It was good to learn that the Conference was blessed with a substantial measure of Christian unity. It is with the hope that we in the Reformed community of Edmonton may secure the same blessing that we now make bold to speak to this community.

We have been aware for some time of the pain and perplexity that exist in our community with regard to the AACS. That is not, of course, the whole story. The AACS has also elated many. But what we wish to acknowledge in this communication is that it has hurt many. In several instances those who were hurt most were also those who most expected encouragement and leadership from the AACS. Some were hurt through activities and published statements from the AACS headquarters, its boards or committees. Some were hurt through the activities of the local chapter and its members. Whatever the case may be, to the extent that we are responsible for having offended or hurt anyone needlessly or carelessly, we want to say we are sorry. We confess it as a sin. We are sensitive to the fact that organizations, motivated and guided as they are by a certain spirit, can be corporately guilty of mistaken attitudes and bad actions. We trust you will forgive.

We cannot in this statement go into particulars. If our readers should think such an undefined confession of sin to be too easily made, however, we do invite anyone who has in any way been offended by our organization to take up contact with our chapter board. This invitation is extended with the promise that complaints will be prayerfully discussed and with the hope that they will be removed. We assure the community that we desire the AACS to be an expression of our common Christian life, in joy, in freedom, and in mutual encouragement, as we face up to our Kingdom-tasks in today's world.

It will be granted that not all misgivings about the AACS originate in the same way. Some of them quite likely stem from misunderstanding of our purpose to

form a different view of our Christian calling in society. An effort was made to explain ourselves in the pamphlet "The AACS in the Christian Community." We hope that it has answered many of your questions. Should your doubts still be unresolved, do not hesitate to write or call one of the Board members. It is very easy to build a case against an organization on the basis of partial or mistaken information. Please give us a chance as much

as possible to straighten out existing confusion.

In conclusion, as we face our common task in the world we confess that we know in part and prophesy in part. We invite you to help us in the difficult assignment of shaping a God-glorifying response to the challenge of our age. We pray that our sins may be both forgiven and overruled by a gracious Heavenly Father. May His Spirit control and unify us all.

The Board of the Edmonton Chapter of the AACS:

Adrian Spronk
Andy Den Otter
William VandenBorn
Ben VandenBrink
Edith Sinnema
Louise Visser

HITHER and YON

The Barrie and Orillia, Ont. Chr. Ref. Churches are going to sponsor a missionary. The following details were in the church bulletins involved:

OUR MISSIONS PROJECT

The committee met last week and accepted the Brazil Missionary field about which Rev. Uken some weeks ago told us so much. The Missionary going to be sponsored by the Barrie and Orillia Churches is Rev. Wim Dirksen. His photograph you can find on the bulletin board in the basement. It is the intention of your committee to have a special bulletin board for our Missionary Project. A bit of Rev. Dirksen's background can be summed up as follows. He was born in 1935 in the Netherlands. He attended Calvin College and Seminary and was graduated in 1969. Rev. Dirksen volunteered for foreign missions service, and particularly to serve in Brazil. He was ordained and he and his family arrived in Campinas, Brazil, in September 1969. Then he began to study the Portuguese language. He completed his formal language study in December 1970, and took up his work in the small city of Pereira Barreto located in central Brazil. Rev. Dirksen is the most recent Christian Reformed Missionary to enter into the work in this vast South American country. Mrs. Dirksen is also a native of the Netherlands. She and her husband have four children. Of these people we will hear again and again since they are in a special way also doing the Lord's work on our behalf. Their address is also on the picture in the basement. If you feel urged to support this missionary project now already, you can put your gifts in an envelope with: missionary project on it and deposit it in the collection plate. Pray for them.



Good news about our youth came from Whitby, Ont. C.R.C. The pastor in his page wrote this:

It was wonderful to spend the weekend with the Young People of the Sou'Wester League, and I am profoundly thankful for having had this opportunity. It was a hallelujah-weekend. On Sunday afternoon the group decided to go and sing for a sick paralyzed person in Wallaceburg, and we settled down on the lawn to sing of God's care and concern. After the church services the group met on the frontlawn of the church and sang in such an enthusiastic way, that the whole neighborhood was made aware of the joy of the Christian. There was more singing than sleeping during the weekend, and your pastor was thoroughly pooped, but much refreshed in the spirit. It was especially wonderful for me personally because so many of the kids in attendance had gone to catechism with me. Talking to, and listening to the young people, I received a new insight of their needs and hopes.

I do believe that there is a great hunger for the demonstration of a harmonious christian life in the church and at home. The song that every time we returned to was: "We're one in the Spirit". As the Bible formulates it in I Corinthians 12, so we must experience it, and by God's grace make it come true. An especially moving moment was the collection held during the camp-service on Sunday afternoon. We needed no money because God gave the place to meet, the clouds and the sky as a roof over our heads, and the green grass as the most comfortable pew you can think of. In possession of those gifts of God the worshippers decided to give something of themselves and pledged to make a visit to a sick or lonely person. There was also the inevitable kangaroo-court, and it stand to reason that I was hauled before the court, and accused of using the word "bum" in a public place. I will not mention here the sentence I received.



This is the report, referred to in the editorial on this page, coming from Third Edmonton, Alta., Chr. Ref. Church bulletin:

REPORT WELCOMING COMMITTEE

1. Two Council members will be present for the welcoming of members and visitors for a period of one month at a time.
2. Welcoming council members should welcome any person they are not familiar with.
3. Welcoming council members will be present at the entrance hall of the church 15 minutes prior to the worship service.
4. The council members are responsible for replacements during this one month period.
5. The Minister will greet the congregation after every morning service.



News from the Riverside C.R.C. of Wellandport, Ont., found in its church bulletin:

FROM THE CONSISTORY ROOM

At the last held Consistory meeting, the Planning Committee reported on the outcome of the Questionnaire, put in the Bulletin of Sunday, July 4, 22 slips came back of which 14 were in favour, 7 were against and 1 did not decide as yet. In the light of this outcome the Consistory decided to go ahead with its previous decision and will come to our next Congre-

gational Meeting with a proposal to call a second Minister to take pastoral care of a part of our congregation. The Planning Committee will still be in existence.



The Bulletin of the Willowdale C.R.C., Ont., had some important remarks on the church in the holiday season:

The holiday season is here again. That's good. It is wonderful to be able to break out for a while and escape the busy city routine. The Lord bless us all, and keep us, during our vacations. Two things must be kept in mind. Go to church regularly while away. If a Chr. Ref Church is not nearby attend an evangelical church. It will be unforgettable for the children when Sunday observance during holidays is meaningful and worthwhile. And also: there is no reason why our Sunday services here should not be well-attended during the summer. If the warm weather keeps us from going to church we better ask ourselves how much our Christian commitment means to us. When the heat becomes oppressive the services will be kept a bit shorter for the children's sake.

Another thing: the custom seems to be growing among us to go away week-ends. If this is overdone, spiritual damage may well be the result. Missing the services often we grow cool to the Word, ties with the congregation weaken, we talk less about our relationship to the Lord, and we grow cold to the coming of the Kingdom. As members of Christ's body we must all insist on two inspiring, vigorous worship services each Sunday, also during the summer.



In Bowmanville, Ont. points to ponder are being presented to the bulletin readers:

CHRISTIANS SHOULD STRIVE FOR GOVERNMENT POSITIONS

"To the editor of The Star: If Christians were just one tenth as dedicated to Christ and the Gospel as the Communists are to their ideologies, our country could be transformed for the good in one month.

But it is obvious that the majority of Christians are not just sitting in their "comfortable pews", but they are lying down, hiding behind the pew in front of them, just in case someone might take a snipe at them — not with bullets, but with words.

I agree with New York Times' reporter John McCandlish Phillips who wrote in his column recently: "If there were as many Communists in this country as there are Christians, they would have taken over the country long ago for communism. Why? Because they would have filled all the key centres — government offices, labor unions, the news media, etc. with their people. They would have gone to any lengths to control positions that control society."

Christian missions should heed this advice and not be satisfied to staff hospitals, elementary schools and social welfare agencies, but encourage a good number of converts to get into government positions. Had they done so in China years ago, the story there would have been different. But, as Phillips says: "We are reclining in the daisies while others take over the positions of public influence in the community and nation."

— Rev. G. H. Clement.
N.B. These are points to ponder!

THE DAY OF THE LORD

2 Thess. 2:3



From several sides we are being urged to believe that the world in its present situation has become ripe for the Day of the Lord. In other words: Jesus Christ may come back at any time, even today, or tomorrow.

However, this view cannot be right, because Jesus Himself told us that nobody knows the time of His return. It is true that the many disasters, the rebellious movements, and the increasing lawlessness, to mention only these three, provide us with lots of food for thought about the coming of Jesus Christ as Judge. But Christians who know their Bible are not too quickly inclined to believe that the Day of the Lord is now at hand.

Even the early Christian Church had then already to wrestle with the message of the Lord about His return to this world at His Day. Once it happened that the Church of Thessalonica got very upset when the idea suddenly was very common among them that Jesus would appear very soon. Paul heard about it and decided to send a second letter to that Church right away, giving God's people in Thessalonica clear instructions and straight information.

He wrote, "Concerning the coming of our Lord Jesus Christ, I beg you, brothers, do not be so easily confused in your thinking

or upset by the claim that the Day of the Lord has come".

After that introduction, Paul, led by the Spirit, made a statement which truly helped that Church to which he wrote, but which still sounds forth in our days and which none of us should ever forget. He had this to say, "Do not let anyone fool you in any way. For that Day will not come, until the final Rebellion takes place and the Wicked One appears."

* * *

We should never forget that this has been written in God's Word. First the "final rebellion" has to come, that is the "falling away", a world wide apostasy which will make the Christian faith an extraordinary rarity in the world. And after that the "Wicked One", that is the Antichrist, has to appear, the future mighty ruler of the whole world. The beginning of such an apostasy is evident in some parts of our globe at the moment.

This text tells us that the development of the world is not completed as yet. When the Day of the Lord will come, this world will be way different from the one in which we may live today.

Therefore, let us be ready! Let us double our energy and work hard for our coming Lord, "for the Son of man is coming at an hour we do not expect."

THEOCENTRIC

from Theos — God, and centrum — centre, meaning: God-centred.

This adjective expresses that God should be in the centre. Of course, He is. As the almighty Creator of everything He is in the centre of His work, upholding and ruling it. He is also in the centre of His Word. But WE should be theocentric, keeping Him in the centre of our thoughts, words, and deeds. Let us pray for grace to lead a theocentric life.

TRY IT

No. 47

The emblem of our country begins to look like a very pale flame in our days.

Solution No. 46:

Staccato minus coat is Acts.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements \$4.50
Marriage and Engagement announcements \$6.00
Anniversary announcements \$7.00
Notifications of death \$6.00
"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

See for

Birth Announcements page 8
Wedding " " page 8
Anniversary " " page 2

On July 11, 1971 our heavenly Father took unto Himself our beloved father and grandfather

WILLIAM NIEBOER,
at the age of 90.

"Blessed are they that die in the Lord." Rev. 14:13

Lethbridge (Alta.):
Mr. H. Nieboer
Abbotsford (B.C.):
Mrs. J. Nieboer
Taber (Alta.):
Mr. and Mrs. B. Vos
Nobleford (Alta.):
Mr. and Mrs.
J. Nieboer
Iron Springs (Alta.):
Mr. and Mrs.
B. Nieboer
Mr. and Mrs.
A. Nieboer
Lethbridge (Alta.):
Mr. and Mrs.
W. A. Nieboer
Grandchildren and great-grandchildren.

The interment took place on July 14 in Archmount Memorial Gardens in Lethbridge.

"I am dumb, I do not open my mouth; for it is thou who hast done it." (Ps. 39:9)

As consistory and congregation we are deeply shocked in the sudden death of our beloved brother and fellow office bearer

JOHN VEENSTRA

We will always remember, with praise to God, his sincere and cheerful devotion to our Lord Jesus Christ and His Church.

To sister Veenstra and her children we express our heartfelt sympathy. May our heavenly Father comfort and sustain them in this tragic loss.

Consistory of the First Chr. Ref. Church, Barrie, Ontario.

The Lord took unto Himself our brother

JOHN VEENSTRA,

on July 18, 1971, for higher and perfect service before His throne.

Our prayers are for sister Veenstra and her children. May the God of all grace comfort and sustain them in their loss of husband and father.

The Bible Study Circle, First Chr. Ref. Church, Barrie, Ont.

DE ROODE, ANDREW JOHN

Suddenly as the result of an accident at White River, Ontario on Saturday, July 31st, 1971, Andrew John de Roode, in his 28th year, beloved husband of Beverley Ann Conway, Dear son of Mr. and Mrs. Jan de Roode of Guelph, Brother of Mrs. Harold Creighton (Harriet) of Shelburne, Mrs. Bert Wolting (Tina) and Betty, both of Guelph.

In His infinite wisdom it pleased the Lord to take from us our beloved husband and father

HENK VIS,

at the age of 37, beloved husband of Hilda (Ter Steege).

Dear Daddy of Angeline, Sandra, Marlinda and Dianne.

"What then shall we say to this. If God is for us, who is against us." Romans 8:31.

July 21, 1971.

R.R. 1, Jerseyville, Ont.

In His infinite wisdom it pleased the Lord to take from us our beloved son, brother and uncle

HENK VIS,

at the age of 37.

Dear son of Mr. and Mrs. Pleun Vis.
Brother of Leo and Alice Vis
Joanne and John Koorneef
Leny and Henry Janssens and nieces and nephews.

July 21, 1971.

R.R. 1, Jerseyville, Ont.

Op 21 juli nam de Here in Zijn grote wijsheid tot Zich onze geliefde schoon-zoon en zwager

HENRY VIS

Innig geliefde echtgenoot van Hilda Ter Steege. Op de leeftijd van 37 jaar.

W. Ter Steeg,
Z. Ter Steege—Koster, Jarvis.

A. Van der Heiden—Ter Steege,
M. Van der Heiden, Hamilton.

G. Ter Steege,
M. Ter Steege—Montsma, Delavan, Wis., U.S.A.

J. Ter Steege,
H. Ter Steege—Kersies, Jarvis.

J. Van Driel—Ter Steege,
C. C. Van Driel, Hamilton.

G. J. Ter Steege,
M. W. Ter Steege—Boks, Mississauga.

J. Wiersma—Ter Steege,
J. Wiersma, Hamilton.

The congregation and consistory of the Mount Hamilton Christian Reformed Church extends their Christian sympathy to Mrs. H. Vis and family, in the death of their husband and father. Brother

HENK VIS

was a Deacon of our Church prior to his illness.

May our Lord graciously comfort the sorrowing family with His Word and Spirit.

Rev. H. Mennega, Pres.

J. JansenvanDoorn, Clerk.

The Staff of Calvin Christian School, Hamilton, Ont., wishes to convey sincere feelings of Christian sympathy to Mrs. Henk Vis and family in the death of their husband and father,

Mr. HENK VIS.

The Bible Study Circle, First Chr. Ref. Church, Barrie, Ont.

DE ROODE, ANDREW JOHN

Suddenly as the result of an accident at White River, Ontario on Saturday, July 31st, 1971, Andrew John de Roode, in his 28th year, beloved husband of Beverley Ann Conway, Dear son of Mr. and Mrs. Jan de Roode of Guelph, Brother of Mrs. Harold Creighton (Harriet) of Shelburne, Mrs. Bert Wolting (Tina) and Betty, both of Guelph.

On July 21, 1971 the Lord took unto Himself our friend

HENRY VIS

"Blessed are they that die in the Lord." Rev. 14:13

Ben and Hetty Van Huis
Piet and Janie Mulder
Jake and Connie De Haan

On Sunday morning, July 25th, 1971 the Lord suddenly took home our dearly beloved wife, mother, and grandmother,

HIELKJE TADEMA,

at the age of 63.

She knew the Lord was her Shepherd. Psalm 23.

H. Tadema Sr., St. Thomas.
John and Anne Tadema, Joyce, Debbie, Harold, Linda, St. Thomas.

Minke Jongma, Hilda, Edward, Julia, Rosa, St. Thomas.
Andy and Rita Tadema, Monica, Katherine, Caroline, St. Thomas.

George and Shirley Tadema, Harold, Gregory, Gwen, Kingston.

Harold and Judy Tadema, Steven, Robert, St. Thomas.

370 Wellington St., St. Thomas, Ont.

On July 24, 1971 the Lord took unto Himself our beloved father, grandfather and great-grandfather

LOLKE VANDERZEE,

husband of W. Vanderzee-Rose.

Drachten (Fr.).
t. Suderhiem, K.12.

John 14:1.

S. Feenstra-Vanderzee
H. O. Feenstra Stratford, Ont.

T. Vanderzee
L. Vanderzee-DeWit Opeinde, Fr.

T. DeVries-Vanderzee
J. DeVries London, Ont.

J. W. Vanderzee
T. Vanderzee-VanDijk Delft.

G. Vanderzee Toronto, Ont.

Grandchildren and great-grandchild.

Na een geduldig gedragen lijden nam God tot Zich onze geliefde man, vader en groot-vader

JAN JOHANNES DE VRIES,

op de leeftijd van 71 jaar.

De zekerheid van zijn geloof is ons tot grote troost.

Oakville, Ont.:
J. H. De Vries—Visscher.

Oakville, Ont.:
Erwin en Renny Kwast, Detroit, Mich.:
Tom en Mary De Boer, Oakville, Ont.:
Bill en Tilly De Vries, en kleinkinderen.

De begrafenis heeft plaats gehad donderdag 29 juli 1971, om 2 uur vanuit de Chr. Ref. Church van Clarkson, Ont. in de Clarkson Cemetery.

Prince Edward County

330-acre farm, 8 miles from Town on paved road. 240 acres good loam and clay-loam soil, balance wood and pasture. 1½-storey 3-bedroom home with modern kitchen, bath and oil furnace. Tenant house with bath. Large dairy barn has 46 stanchions plus box stalls, pipe line milker, bulk tank, milk house, 943 lb. pool #1 milk quota and 124,000 lb. annual market sharing quota. 75 head pure bred cattle, water bowls, stable cleaner, second barn for young cattle, silo, machine shed, 2-car garage and full line of machinery. 660 ft. water frontage.

Have other farms. Apply to —

Gerald Vincent, Realtor
P.O. Box 595, PICTON, Ont.
Phone 613-476-5697.

Wanted: For Sept. 1,
SINGLE MAN
on dairy farm. Good wages. H. Prins, R.R. 1, Hampton, Ont. Phone 416-263-2988.

Wanted: An experienced
MARRIED MAN
on modern dairy farm near a City in Southern Ontario. Close to Christian Ref. Church and school. 3-Bedroom home. Write to no. 2365, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

In Brooks, Alberta is an excellent opportunity for an

ELECTRICAL CONTRACT
or to set up shop. Brooks is the center of a large irrigation farming and ranching district and there is an expanding gas and oil industry. This is a fast growing community. John Folkerts, Rainier, Alberta, Clerk Brooks Chr. Ref. Church, Brooks, Alberta.

Alleenwonende weduwnaar, 66 jr., Chr. Ref., in Alberta vraagt vrouw of weduwe als

HUISHOUDSTER
en meer gezelligheid en minder eenzaamheid. Inlichtingen onder no. 2366, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Alleenstaande man vraagt een
HUISHOUDSTER
op een farm in de Fraser Valley, B.C. Leefstijd tussen 50-60 jaar. Schrijf aan no. 2367, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

For rent:
46 ACRE FARM

Roomy farmhouse and barn. Both in good condition. Between Canboro and Wellandport. \$195.00 per month. Call 416-822-1376.

HOUSEKEEPER NEEDED
Capable to look after family with 6 children, ages 2-14, where mother is sick. No nursing care. W. Hamming, 12142 - 203 St., Maple Ridge, B.C. (Haney).

TRAVELLING?

A family visit to your Family (airconditioned) Christian Bookstore may be one of the highlights of your summer-holidays. Close to all major highways, in downtown Burlington (468 Brant). Your Family Christian Bookstore, (G. Denbok, proprietor.)

DAIRY and BROILERS

100 acres also 100 acres woodland, 30 milking Holsteins, 20 young cattle mixture purebred and grades, 27,000 quota which can be increased with production, 2 tractors, and full line machinery. Complete farm in Nova Scotia's Annapolis Valley, 10 miles from Christian Reformed Church. Can be bought without chattels.

M. Elisses, (902)-542-5281, Wolfville, N.S.

Greenhouse Business For Sale

Private bargain. Almost 10,000 sq. ft. of greenhouses plus nice 4-bedroom home, near Hamilton on 2/3 of an acre of land. Must be sold by end of September. Best offer accepted between \$40,000 and \$30,000. For more information ask at Chedoke Flowers, 945 Garth St., Hamilton, Ont. or phone 389-5649.

3-Way Poultry Plant

Chicken broilers, turkey broilers, roasting chickens — this well built, well equipped "poultry plant" provides 3-way opportunity. New chicken broiler house, Chore-A-Matic feeders, gas heat, fans — quota 15,200. Good turkey brooder house, chain feeder, gas heat — quota 77,760 lbs. Also extra-good building for roasters, space for 10,000. Seven-room brick ranch house, 26 acres rolling loam.

Pullet Growing - Land

Excellent starting-growing building 22,600 sq. ft., hot water-electric heat, Big Dutchman feeders, fan ventilation. 100 rolling acres, good farm barn, silo. 3 br. brick dwelling, nice surroundings. Reasonable price and down payment.

Wide choice of broiler, turkey, layer properties. Write or phone for full information.

For information on this unusual property, write or phone

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.

Write or phone for definite appointment.

Due to an unexpected increase in grade one enrollment, the John Knox Christian School of New Westminster, B.C. is in urgent need of a

TEACHERS' HELPER

Related experience would be an asset but love for children and the cause of Chr. Education are minimum. For further information contact Mr. N. J. de Regt at 1327 Winslow, Coquitlam, B.C. or phone 939-7605.

CALL NOW —

We have for sale a number of

Good Broiler Farms

For example:
75 acres — good buildings — automatic — 27,000 quota — price \$90,000 — with \$16,000 down.
225 acres — good land — good buildings — quota 40,000 — \$160,000 with \$30,000 down.
Phone

JOHN MASSELINK

757-3641

William Allan Real Estate Ltd. Co.

Toronto, Ont.

CEDARHOLM

Cottages and camping on beautiful Kennebec Lake, halfway between Ottawa and Peterborough. Excellent fishing, swimming, boating. Nice sandy beach. S. Pranger, R.R. 1, Arden, Ont. Tel. 335-5324.

Moving

to: 5 Genesee Ave., Hamilton — 1 block North of Upper James/Fennell as per SEPTEMBER 1, 1971. New Tel. No. 389-7125

NETHERLANDS (HAMILTON) CREDIT UNION LTD.

P.O. Box 545, Hamilton, Ont.

Visit us in our new location — Parking facilities — More room — Better services.

CANADIAN HOME BIBLE LEAGUE

in Toronto needs a

SECRETARY/TYPIST

for general office duties.

Please apply

CANADIAN HOME BIBLE LEAGUE

BOX 524

WESTON, ONTARIO — PHONE 633-4660

FOR SALE

ELECTRONIC ORGAN

Orga-Sonic. Built by Baldwin. Two manuals, half pedal. Upper manual is referred to as the "Solo", the Lower, the "Accompaniment" and the Pedal "Base". More than 20 speaking stops. Beautiful sound. This organ is listed new for a little over \$2,000.00. It's as brand new and used for a few years only. Reason for selling is that student has lost interest in playing. Price is \$1,050.00.

Call Ancaster 648-6671 (Area Code 416) or write to A. Lammers, 173 Lloyminn Ave., Ancaster, Ont.

Start your cleaning business

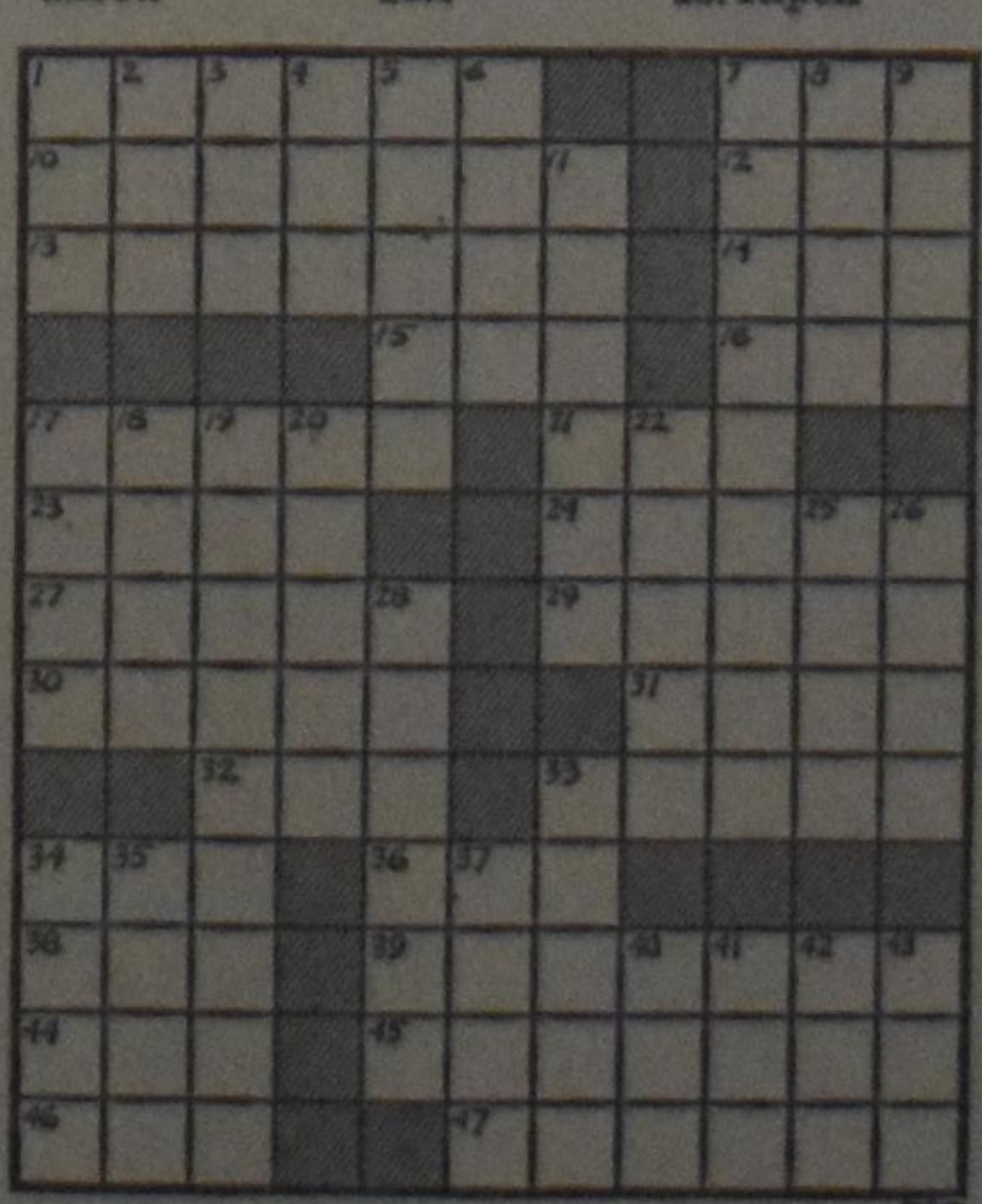
Long established janitor service in Georgetown, Ont. is willing to start you in the cleaning business.

No capital necessary.

Apply Jerry Smeitink, 28 Market St., Georgetown, Ont.

CROSSWORD PUZZLE

- | | | |
|----------------------------|--|-------------------------------------|
| ACROSS | 5. Spirit | 20. Mrs. |
| 1. A Capulet | lamps | Chester |
| 7. Beaver's masterpiece | 6. Labor | A. Arthur |
| 10. Builder | 7. "Othello" | 22. Friendless person |
| 12. Spanish queen | 8. Shakespeare's wife | 25. Egyptian deity |
| 13. Wife of Oberon | 9. Giant of Giants | 26. Office item |
| 14. Timber bend | 11. Classification | 28. Form of Helen |
| 15. High (mus.) | 17. Love to distraction | 33. Myron of comedy |
| 16. ——— | 18. ——— against ——— (in desperate straits) | 34. ——— Macbeth |
| 17. Mitts | 19. Shakespearean "shrew" | 35. Toward shelter |
| 21. Island (Fr.) | | 37. Fencing foil |
| 23. October birthstone | | 40. Building extension |
| 24. Wanderer | | 41. ——— Fall, Irish crown-ing stone |
| 27. Appellation | | 42. Business abbreviation |
| 29. Dwarf | | 43. Ripen |
| 30. Waters of song | | |
| 31. Grandson of Adam | | |
| 32. Tropical bird | | |
| 33. Sourpuss | | |
| 34. Malayan ape | | |
| 36. New (comb. form) | | |
| 38. Loser to Frazier | | |
| 39. Tragic "Hamlet" figure | | |
| 44. Nest of thieves | | |
| 45. Gyration | | |
| 46. Favorable vole | | |
| 47. Intertwining DOWN | | |
| 1. ——— set | | |
| 2. Swiss canton | | |
| 3. Lease | | |
| 4. Peruvian city | | |



SOLUTION
to previous
Crossword Puzzle

One Summer Day

One early summer my friend Mary and I decided to make some extra money, a commodity we both lacked conspicuously. We chose strawberry picking. So at dawn one gorgeous morning we climbed aboard an ancient truck and landed surprisingly amidst a company of money-loving berry-pickers. It was as miscellaneous an assortment as could be found. From an old irascible ex-garbage collector to a couple of giggling school-girls. In between there were mostly women and a few men of all sizes, shapes, colours, ages and tongues.

After a jolting ride through the countryside we arrived at our field, neat with endless rows of strawberry plants. A heavy woman, wearing slacks several sizes too small, herded us out of the truck and into the field.

"You have to pick for jam," she announced, waving her arm unnecessarily in the direction of the waiting crop. It meant that all the "green stuff" had to be removed. A kindly lady volunteered this invaluable information, making strange motions with her hands. I was successful at times, but more often the "green stuff" was stubborn and would not yield to my stern extraction. Therefore I used more primitive and forcible means until my fingers turned revealingly red, from pushing my forefinger deep into the insides of the fruits. Two out of every five strawberries were subjected to this murderous operation. One out of every five found its way into my basket unharmed.

Mary was close behind me and, to break the monotony of our gruelling job, I tried to engage Mary in a meaningless conversation.

"Hey, Mary, you got a piece of strawberry on your chin."

"So what," she said tartly, wiping her face and leaving red streaks. "It's better than having them all over your arms."

As I curiously studied a large juicy strawberry, I pondered aloud: "It would be funny to know who will get this strawberry on his toast."

"I sure hope it won't be me," Mary answered, "look at all the germs you are putting into it." I passed over her tactless remark with the silence it deserved.

We laboured on for some time. The best way to move along the rows was to place the seat on the heels as comfortably as possible. I got as stiff as gypsum and having squatted for a length of time, occasionally hopping ahead like a toad, I could hardly unbend myself.

"Oh, my back," I groaned, digging my fingers into a rotten strawberry. Then I shrieked in abhorrence, for next to my grimy fingers rolled a capering caterpillar, recoiling from the very touch of my hands and making a speedy getaway.

I was slightly farther ahead of Mary now and every time I looked back I noticed that one of her cheeks was suspiciously bulky. I was guilty myself, for I felt it my duty to test the berries for taste and therefore the remaining two of every five disappeared into my eager mouth, only after having

looked surreptitiously about me. But I really need not have feared that someone would see me, because the slowest of the pickers were already half a mile ahead of us.

My midday tow facts were becoming clear to us. We were getting far behind the others and our harvest results were definitely not up to par. But I worried more about it than Mary. Holding one hand above my eyes I peered after the disappearing ranks.

"Look, Mary, we are getting behind."

"Huh," she snorted, "they just aren't doing a good job. Wait till their rows are inspected." For once I was not so sure but I did not feel like arguing with Mary. She was very grouchy.

We delivered another basket at the truck. The woman looked displeased. She was on the verge of telling us that our services were no longer required. Something in her eyes warned me and I hastened to prevent her from firing us in disgrace by stating as dignified as possible: "We do not like this kind of work and . . .", but she was already scratching our names off her list. She then added our total earnings. The outcome of our endeavours was thirty cents for

Mary and, to my dubious satisfaction, forty cents for me. We would have loved to refuse such meager wages (I never felt so degraded in all my life), but cold practicality forced us to hold up our hands anyway as the woman dug up seven dimes from her

pockets. We might need the money to get back to town. Perhaps from her point of view the woman could not be blamed, but the sardonic smile on her lips made me want to slap her.

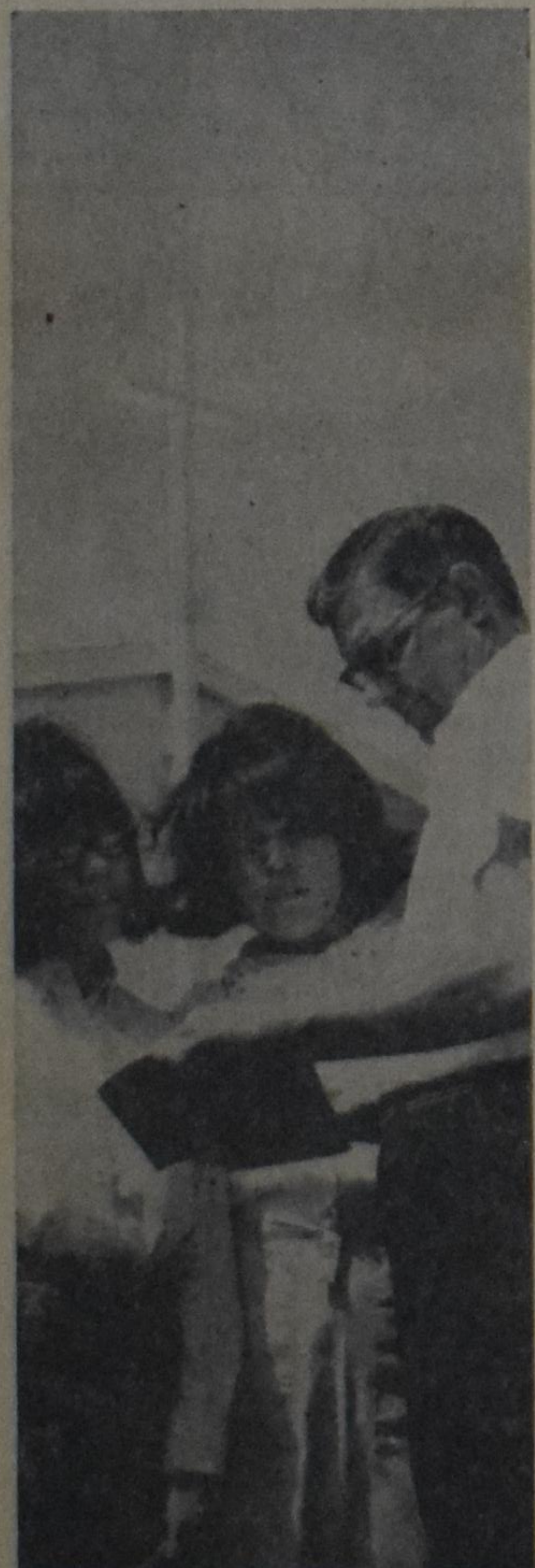
No, we were certainly not born and raised to pick strawberries, delicious though they might be. We would no longer pursue such a lowly career. Dejectedly we walked back to the highway, intending to catch a ride. The sun had burned the beautiful golden brown of our skin to fiery scarlet. It did not take long for indignation to fill us completely.

"We'll show them that we can do very well without them! 'Who do they think they, anyway!'" So we raved on furiously for a while.

At the highway we were equally unsuccessful. None of the motorists whizzing by found any reason to stop for two pretty girls. After a long time we heard familiar rumbling and squeaking noises. It was the truck with the tired and stoic home-coming crew. It was an embarrassing moment when the driver, recognizing us, stopped. Not wanting to be left abandoned by the wayside for the night, we solved our quandary and jumped on, as if nothing abnormal had happened.

For two months we could not stand the sight of strawberries. We found good jobs, but of all those beautiful days that summer only one stands out like a shining comet: the day we picked strawberries!

Mrs. L. Van Ryk.



Stan Siebersma, Class of '60. Chaplain, counsellor, and special friend to 2400 Navajo teenagers at the Fort Wingate Reservation High School. Stan's chapel is the only Protestant voice in this community. And when over 800 students indicate their acceptance of the Gospel as your church presents it... well... that's the kind of thrill you get when you're in action... for Christ's sake.

for Christ's sake!
The action starts here.
Write for details.
REFORMED BIBLE INSTITUTE
1866 Robinson Road S.E.
Grand Rapids, Michigan 49506

They won't last...



...better stock up for the weekend because Hollandia's famous Dutch style shortbreads have that melt in your mouth flavour. They taste like more.

famous DUTCH STYLE COOKIES

Hollandia
FAMOUS DUTCH STYLE COOKIES

MOUNT BRYDGES, ONTARIO

SUBSCRIPTION FORM

To: CALVINIST-CONTACT
BOX 312, STATION "B",
HAMILTON, ONT.
CANADA

Please, send Calvinist-Contact to:

NAME

ADDRESS

CITY

Solicited by

ADDRESS

I would like to receive the book

1st choice

2nd choice

Subscription for Canada \$6.00 per year; for 2 years \$11.50.

For the USA the same as for Canada, but in USA currency, to make up for the higher mailing cost. Yearly subscription for other countries \$6.50, for 2 years \$12.00.

We send you a

Good Book

as your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

MAKE YOUR CHOICE

FOR ONE SUBSCRIPTION:

YOU! JONAH! by Thomas John Carlisle.

This unusual collection of poems, illustrated with impressionistic woodcuts, takes its inspiration from the book of Jonah.

THE NEW TESTAMENT DOCUMENTS: Are they Reliable? by F. F. Bruce.

A brilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop. The author uses a **Screwdriver Letters** technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the problem.

THE WEIGHT OF GLORY, by C. S. Lewis.

Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

CHRISTIAN COUNSELLING, by Bruce Reed.

Brief chapters on increasing knowledge of Christ through the Bible, deepening fellowship through prayer, knowing the will of God, and practical words of advice. Valuable for group discussion and training programs.

TESTAMENT OF VISION, by Henry Zylstra.

Reflections on Literature and Life, Education, and Religion.

BEYOND THE BEND, by Phyllis Primmer.

A story of courage, love and growth among pioneering 19th century German families in Canada.

BEYOND THE NIGHT, by Betty Swinford.

Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

THE LIFE AND DIARY OF DAVID BRAINERD,

by Jonathan Edwards.

The daily walk and life of the great godly pioneer missionary to the North American Indians.

WHEN IRON GATES YIELD, by Geoffrey T. Bull.

The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN

The New Testament in today's English.

THE GIST OF CULTS, by J. K. Van Baalen.

The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

WORLD AFLAME, by Dr. Billy Graham.

Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

STRAIGHT DOWN A CROOKED LANE,

by Francena H. Arnold.

A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten. An interesting study on the integration of immigrants into the life of their new country.

IN THE MIRROR, by Prof. Dr. J. Kromminga.

This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.

A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.

Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn", but is detected. What follows takes the readers (boys and fathers) all along.

For Children

THE GUN, by John Vriesinga & **THE FLASHLIGHT**, by Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

FOR TWO SUBSCRIPTIONS:

LEAST OF ALL SAINTS, by Grace Irwin.

The author tells in his novel how Andrew Conington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We have also a number of Dutch titles available, namely:

FOR ONE SUBSCRIPTION:

ARIE EN KATRIEN IN CANADA, door Arie Dof. Emigranten mijnerigen. Gezonde humor en op de man af. Groot formaat, gebonden boek.

HEL EN HEMEL IN DACHAU, door Ds. J. Overduin.

DE WELEERWAARDE HEER, door Ds. M. E. Voila.

DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.

DE ILLEGALE WERKER, door Anne de Vries.

HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.

SPIONNAGE IN DE TWEDE WERELDOORLOG, door Jac. v. d. Steen.

GROOT ALARM, door C. Baardman.

DAGGELDERS, door J. W. Ooms.

'T BEGON ONDER MELKENSTIJL, door G. J. Peelen.

SLOEBERKE SLOB, door W. Laatsman.

MOEILIJKE KINDEREN, door P. W. J. Steinz en 5 andere deskundigen.